Deceived, and deceiving Quakers DISCOVERED.

Their damnable Hereſies, horrid blaſphemies, mockings, railings, unparallel'd Deceit, and Diſhoneſty laid open.

In the diſcovery of which, is made known the pure uſe of the holy Scriptures (which by them is denyed) the true Chriſt, and how he juſtifies, his ſecond coming proved not to be already (as the Quaker affirms) Alſo the Reſurrection from the dead, and the Eternal JUDGMENT, and ſeveral other particulars that Saints are required to be ſtedfaſt in.

Set forth eſpecially for the good of thoſe that are called out of the World, into the primitive order of the Goſpel, but may be uſefull for all people.

By Matthew Caffyn *a ſervant of the Lord, related to the Church of Chriſt near* Horſham *in* Suſſex, *being an eye, and ear-witneſſe.*

As wee have heard that Antichriſt ſhall come, even now are there many Antichriſts, whereby we cannot but know that this is the laſt of the laſt time.

Antichriſt made known.

OR,

The Romiſh VVhore of Babylon proved not to bee the Antichriſt, or Man of Sin,

In ſeven particulars.

1 *Who is this great Whore of* Babylon, *and where her chief Seat hath been, and is.*
2 *Her Fall, and the means how and by whom.*
3 *What is the ſpirit of Antichriſt, and who hath that ſpirit.*
4 *That the Antichriſt will bee a ſingle perſon.*
5 *The manner of his riſing, and when.*
6 *Some of the great things hee will do.*
7 Laſtly, *His Fall, when, and by whom.*

By William Jeffery *Servant of the Church of Chriſt.*

Entred into the Regiſter book, kept by the Company of Stationers.

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To the Reader.

READER, take notice, that the hour is comming and now is, that Satan in a more than ordinary manner doth transform himself into an Angel of Light, and shape his Ministers into the similitudes of Ministers of Righteousnesse, that so he may not only take faster hold of those that are already under his dominion, and blind their minds, lest the Light of the glorious Gospel of Jesus Christ should (in the purity thereof) shine unto them; but also that hee may (if possible) deceive the very Elect, and cause them that have escaped the pollutions of the World, to bee again intangled therein, and overcome. Therefore those exhortations so often repeated in the Scripture, to take heed, watch, and pray, &c. are of great necessity, by all Saints, to bee in a speciall manner regarded; for that Satan will endeavour to deceive such, is most certain; And it is as certain that the most likely way and means that he hath to effect this his design, must bee by fair shewes of holinesse, and excellent pretences of Piety, which is figured out in Scripture under the name of Sheeps cloathing, with which Christ saith the false Prophets (which are Satans Ministers) shall bee attired. Therefore tis possible that a Christian-like outside may bee, in some, but a cover for an Antichristian spirit. And that Satan should thus delude his Servants into such a conversation that savoreth of sobriety, self-denyall, and a transformity from the World, in very many things, which are very eminent characters of Christianity; I say, that the Devil should delude some into a shew of such things, is no more to bee admired at, than his acting forth himself in the Magicians of Egypt, to work miracles, much like to those which God shewed by his servant Moses. Yea the Apostle testifies, that in his dayes some did make resistance to the truth after this manner, 2 Tim. 3. 8. and of some also that were deluded into a voluntary humility, and such things as he confesseth to have a shew of wisdome in wil-worship, and humility, and neglecting of the body, not in any honour to the satisfying of the flesh. Now tis a kind of self-denyall to neglect the body, and not to satisfie the desires of the flesh; And also to abstain from meats, which God hath created to bee received with thanksgiving, as he saith, 1 Tim. 4. 1, 2, 3. that some should do, who yet were such as had departed from the faith, and given

heed to seducing spirits and Doctrins of Devils. And thus Satan by transforming his servants into such shews, doth make them the more fit to advance his deceiving design amongst the sons of men; for hereby hee doth not only deceive them, but also furnish them with ability to be DECEITFULL WORKERS to prevail upon others, 2 Cor. 11, 13. And of this sort are those people now called QVAKERS, whose deceitfull, and hereticall wayes (in part) are in this little volume presented before thee (in answer to a book intituled, An untaught teacher witnessed against) lest thou shouldest by their subtle insinuations and fair pretences of self-denyall, &c. so far let out thy affections towards them, as not to try them in other things, which being throughly searched out, will prove them to bee those deceivers which yee have heard should come in the last dayes, of whose deceit (O reader) bee thou aware, and consider that the deceiver cannot put away his brass mony but by mixing it among good silver, whereby men may, if not circumspect, bee unawares deceived. Wherefore bee CIRCVMSPECT, and stable in all thy wayes; And if through reading and due consideration of this ensuing treatise, thou shalt bee the better fitted to discern truth from error, CHRIST from ANTICHRIST, and so (through grace) be the better enabled to stand fast, the aim of mee herein is accomplished, who am

An unworthy servant of Christ, desirous of the eternal wel-fare of thy soul,

MATTHEW CAFFYN.

The

The Damnable Hereſies of the Quakers Diſcovered.

CHriſtian Friends, it doth not a little concern the People of God at this time to walk circumſpectly, *having their Lights burning as wiſe Virgins*, that they may be the approved of the Lord, and ſo the preſerved of the Lord in theſe laſt days, wherein the evil is great; juſtly may we be blamed (as others have been) by the Lord, if we diſcern not this time; which is, and much more will be full of peril, yea ſuch a time of trouble as never was ſince there was a Nation, *Dan.* 12. 1. in which the Myſtery of Iniquity that did in meaſure work in the Apoſtles days, ſhall be finiſhed, and the Man of Sin revealed the Son of Perdition; which then was let, even till our days, by the power of the Kings of the earth, which withſtood the liberty of mens Conſciences, 2 *Theſſ.* 2. 6, 7, 8. but now the Lord hath removed it in this our Nation, and ſo we have (praiſed be the Lord) enjoyed much Liberty and Freedom; by means whereof the Goſpel of Jeſus hath been, and yet is declared among the Sons of Men; whereby divers have been fully convinced of the Truth of Chriſt, ſome of which have denied themſelves and become obedient: and other ſome have put from them the words of everlaſting life; yea notwithſtanding all the goodneſs of God, together with his long-ſufferance, and long patience towards them, have not received the love of the Truth, that they might be ſaved; for which cauſe God hath ſent a ſtrong deluſion, that they (as conſidered oppoſing Grace) might beleeve a Lye, and ſo be damned, 2 *Theſſ.* 2. 10, 11. wherefore in the fear of the Lord God who thus judgeth, let us grow, and abound in pure love unto the Lord, and his Truth, that we may ſtand in theſe laſt perilous days; wherein Satan will work

not only with power, but with all Power, Signs, and lying Wonders; not only with deceit, but with all deceivableneſs of unrighteouſneſs, 2 *Theſſ.* 2. 9, 10. O then let us be watchful, and with all care awake to righteouſneſs; putting on the whole Armour of God, that we may be able to withſtand all the wiles of the Devil, for the time is come wherein we muſt wraſtle againſt the Powers of Darkneſs, and Spiritual wickedneſs, which is crept into Sheeps cloathing, having ſuch fair pretences, as that thoſe that are not in ſome meaſure acquainted with their double-meaning expreſſions, cannot ſuddenly finde out the iniquity of the Myſtery. Wherefore I concluded it neceſſary, having ſome experience of the deceitful, pernicious ways of the people called *Quakers*, to ſignifie to all, what I have been an ear, and eye witneſs of concerning them, whom we ſee many follow, whereby we hear the way of Truth is evil ſpoken of, and the profeſſours thereof ſlandered, and falſly accuſed; but this is, that the Scripture might be fulfilled, which teſtifies of the coming of the Wicked one, before the coming of the Juſt one, (the Lord Jeſus) *Mat.* 24. 24. 2 *Theſſ.* 2. 3, 4. who ſhall deſtroy him with the brightneſs of his coming, *verſ.* 8.

The Quaker ſaith, That there is ſuch a light in every man (which they ſay is a meaſure of Chriſt) that leads, and guides into all the ways of God, without the Scripture, or any outward Teachings; and (ſaith Nayler *) is the ONLY revealer of the Goſpel; as appears in his Book called,* Satans deſign diſcovered, *pag.* 32.

Let us minde the Law, and Teſtimony, for if they do not herein ſpeak according to it, it is becauſe they have no light in them.

True it is, that there is ſuch a knowledge, or light in man (conſidered with the continual voyce of the Heavens, *Pſal.* 19.) as to know that there is a God, and in meaſure alſo what is juſt, and good, according to that he was firſt Created in, and ſo in meaſure evil, when he walks contrary to this light; and to this was added, (in the days of *Moſes*) the written Law, which remains to us; ſhewing to us (as it did to them) things that are MORE EXCELLENT, being inſtructed out of the Law, *Rom.* 2. 18. ſin alſo appearing by it exceeding ſinful, *Rom.* 7. 13. for had not the Law ſaid, *Thou ſhalt not covet*, *Paul* ſignifieth, that he had not known luſt to be ſin, *Rom.* 7. 7. wherefore he concludes, that the

Jew

Jew had great advantage, and profit above the *Gentiles*, and chiefly because that unto them were committed the Oracles of God, *Rom.* 3. 1, 2. now the *Gentiles* having not the Law, were indeed a Law unto themselves (saith *Paul*) but to the *Jews* that had the written Law hee saith no such thing; but (saith *Moses*) THIS BOOK of the Law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein, *Josh.* 1. 8. wherefore it follows, that the *Gentiles*, considered HAVING NOT THE LAW (mark) were a Law unto themselves; that is, in reference to such things as were contained in the written Law of *Moses*, by the deeds of which the Apostle afterwards saith, No flesh shall be justified in his sight, *Rom.* 3. 20. 10. 5. it being weak through the flesh, *Rom.* 8. 3. that is, man being by the Fall under manifold Curses, is often overcome, and acts contrary to his knowledge from the Law, while his Nature still inclines to its first ease, pleasure, and delight; and so by the Law he is condemned, for by it is the knowledge of sin, *Rom.* 3. 20. wherefore no righteousness, no Soul-peace by it, for he that DOTH these things shall live by them, saith the Law; the Soul is wounded, and nothing will cure it, but the knowledge of remission of sins, which is made known by outward means; wherefore it was said of *John*, that he should go before the face of the Lord, to give knowledge of Salvation unto his people by the remission of their sins, *Luke* 1. 77. which was to be preached by the Commandement of Christ to all Nations by the APOSTLES, *Luke* 24. 47. yea at the beginning was it made known by outward discoveries, for it is recorded of *Abel* that hee was righteous by faith; now, saith the Apostle, there is but one faith, and this comes by hearing, and hearing by the word of God, *Rom.* 10. 16, 17, 18. which people in Primitive times heard, as spoken UNTO them divers ways; and so whoever of the *Gentiles* that sought for glory, honour, and immortality (having faith therein by hearing) and in the mean while, patiently continued in doing well, according to the Law written in their hearts, *Rom.* 2. 7. they so beleeving were excused in themselves, but if otherwise, accused; for so, and no otherwise *Israel* that had the (written) Law could be excused by it, for by the deeds thereof no flesh shall bee justified; wherefore God at sundry times, in divers manners spake unto the Fathers BY THE PROPHETS, the way of Justification, *Heb.* 1. 1. Wherefore, saith the Prophet, should yee not hear the words

when the Lord hath cryed by the former Prophets? *Zach.* 7. 7. if ye will not hear the words of my ſervants the Prophets, then will I make this houſe as *Shiloh*, Jer. 26. 4, 5, 6. ſhewing plainly, that God did not, (as by himſelf dwelling in all men) ſpeak to them his whole counſel, but unto them, by his Prophets; and Judgements are threatned upon the not hearing of their words, not upon the ſlighting of ſuch a light within; and beſides, Faith is ſaid to come through their words, *Rom.* 10. 16, 17, 18. no where is it ſaid, no not by any of the Prophets, that God required men to wait altogether upon ſuch a light within; yet ſaith *Nayler*, that is the ONLY revealer of the Goſpel; 'tis plain the Prophets had another ſpirit; for *Jeremiah* bids the people ſtand in the ways, and ſee, and ask for the old paths, where is the good way, and walk therein, and you ſhall find reſt for your ſouls, *Jer.* 16. 16. now if the good way, and all the way were within them, why were they to ask for it, and to enquire, ſtanding in the wayes? and not rather to ſtand ſtill ſilent, waiting upon the light within; the wiſe muſt needs judge, the reaſon was, becauſe the will of the Lord in order to ſoul-peace, and reſt, was diſcovered by outward means; wherefore incline your ear, and come unto mee, hear, and your ſoul ſhall live, *Iſa.* 55. 3. which when *Iſrael* neglected, *Iſaiah* complains, ſaying, Who hath beleeved OUR report? the Quaker cryeth, *who hath waited upon the light within, the light within?* another report, wherefore another Spirit.

Though we may not deny, but that through the report of the Prophets they were inlightened within, from whence they were to act; ſo faith commeth by hearing, and hearing by the word of God; now the Quaker may not ſay that word is Chriſt; (the light within) becauſe *Paul* affirms, that in order to that Faith which comes by hearing; their ſound went into all the earth, and THEIR words unto the ENDS of the world, *Rom.* 10. 18. now (THEIR) cannot be aſcribed to one Preacher ſingly; therefore is not ſuch a light within, which is but one; and if the Quaker ſlight this, he is more inexcuſable than other men, ſince he hath ſo far ſearched, as to find that (you) relates not to a ſingle perſon; alſo by this ſaying of *Paul* we may conſider that the *Gentiles* alſo were inlightened by the Goſpel-preaching Prophets, who ſometimes were to go unto the Heathen to miniſter unto them, as witneſſeth *Jonahs* going to *Nineveh*, and moſt evident it is, that there were ſome proſelited out of every Nation under Heaven to the way of the Lord, which the *Jews* profeſſed

fessed, *Act.* 2. 5. yet the *Jew* had a priviledge in this, but where much is given, much is required; moreover if we look yet farther back, I say as I said before, that there is not to be found such an admonition, no not from the very beginning, as that men should wholly depend upon a teacher within; this I find, *Judg.* 7. 14. that *Enoch* the seventh from *Adam* propheſied of the Lords comming WITH (he saith not in) ten thousand of his Saints, as the Quaker pleads; *Noah* also is said to be a Preacher of Righteousnesse, 2 *Pet.* 2. 5. and through his obedience in preparing the ark hee is said thereby to condemn the world, *Heb.* 11. 7. also it appears that the Lord shewed his wrath, and made his power known upon *Pharaoh*, and his mighty Hoast, that his name (through that memorable act) might be declared throughout all the earth, *Exod.* 9. 16. also we find that God did speak unto *Moses* out of a cloudy pillar which descended in the sight of the people; unto *Abraham* he spake by an Angel from Heaven; and the common expression in Scripture to signify the way of Gods speaking is this; the Lord said unto *Abraham*, unto *Isaac*, unto *Moses*, but I find not where it is said, that God did speak in his *people*, his whole will and counsel, as the Quaker affirms.

Object. *That which may bee known of God is manifest in man*, saith *Lawson*.

Answ. As *Paul* informs us that which may be known of God is manifest in (or to) man (saith the Notes) so also he informs us how it comes there, and by that we find him to have a spirit differing from *Lawsons*: for *Paul* tells us that God hath shewed it unto man by the things that are made, whereby is clearly understood his eternall power, and God-head from the Creation, for day unto day, night unto night it sheweth knowledge, *Psal.* 19. 2. and so is man without excuse, *Rom.* 1. 20. that is in respect of knowing there is a God: all which shews that there is not such a light within as he speaks of, because mans inexcusablenesse is ascribed to his neglect of due respect to outward means, wherefore *Lawson* that talks so much of the tongue of the learned, is found unlearned himself by wresting the Scriptures.

Consider also I pray you, from the dayes of *John* the baptist hitherwards, and you shall find all the Scriptures unanimously contradict this Principle of theirs. *John* is said to be a burning and a shining light, being appointed of God to GIVE KNOWLEDGE of salvation unto his people, *Luk.* 1. 77. and to prepare his wayes before the Lord, which had been useless, *had the people a knowledge of*

all his wayes by an internal light; yea *John* himself (though none greater than he born of women) depended not upon such a light thereby to know all things, for he sent two of his Disciples to Christ to know whether he were the Christ that should come, or that they should look for another (having a sign given him before, that, on whomsoever he saw the Spirit descending, and remaining, was the baptiser with the Spirit, *John* 1.33.) and this depending upon outward discoveries, Christ himself established by sending back a message consisting only of externals; the blind receiving sight, the lame walking, the lepers cleansed, &c. which the two Discipies saw, and heard, these things Christ returned for *Johns* satisfaction, *Mat.* 11. 5. in the dayes of *John*, Christ testified that he was the light of the World, not the Spirit in him only, but HE as he was the son of man, the intended Sacrifice of God for to dye for the life of the World; HE thus considered went from place to place preaching the Gospel of the Kingdome, informing persons particularly of their duties, *Mat.* 5. 6. 7. chap. not commending them to a Teacher within, neither *John* the preparer of his way, when the publicans and souldiers came to him and asked him what they should do, but taught them their duties, *Luk.* 3. 11, 12, 13. and as Christ personally taught his Disciples, and the people, so also he confirmed what he declared by outward miracles, which many seeing beleeved on him, *John* 11. 45. and others which heard and saw such works done by him which no other man did, and beleeved not, Christ pronounceth inexcusable, having no cloak for their sin, *John* 15. 22, 24. being such as *John* admires at, *John* 12. 37. saying, THOUGH he had done so many miracles before them, YET they beleeved not on him; Some, Christ said were cleansed by what hee, as the son of man, said unto them, *John* 15. 3. other some were without excuse, subject to the Judgement, because they received not his words which he spake unto them, *John* 12. 48. what less oh friends can these things import, than that the words of Christ thus considered, did work convincements within men of the truth? considering that the rejecting thereof rendred them inexcusable; if a light within (in their sense) be the only Revealer, then *John* had no cause to admire in reference to the many miracles, but rather in respect of the Light being rejected which Christ set up within them, without such outward manifestations; nay indeed he had no cause to admire at them more than others, all having (as they say) a Light within leading in all the wayes of God; but most evident it is that Christ hath otherwise

appointed

appointed to make known the Gospel, as appears by his similitude about the sower, who saith, Christ went FORTH to sow, *Mat.* 13. 3. went OUT to sow, *Mar.* 4. 3. contradicting the Quaker who saith the sower is dwelling in all, godly and ungodly (though the Sower be said to be the SON OF MAN, *Matth.* 13. 37.) wherefore when Christ sent his twelve Apostles to the lost sheep of *Israel*, he said, that it should be more tollerable for *Sodom* in the day of Judgement, than for that City that should not receive THEIR WORDS, *Mat.* 10. 14. yea when his very Disciples were blameable in respect of their ignorance, he charges it not for neglecting a Teacher within, but saith, Oh fools and slow of heart to beleeve all that the Prophets have spoken, and to make them wise, he expounded the Scriptures to them, *Luk.* 24. 25, 27. upbraiding their unbeleef also, because they beleeved not THEM (he saith not Light within) but them which had seen him after he was risen, *Mar.* 16. 14. now when Christ was to ascend, he authorized his Servants to go, and teach all Nations to observe all things which he had commanded them, marke, not to turn them to a Teacher within, but to teach them all things; who accordingly went and testified that God did beseech people by them, and that they in Christs STEAD prayed persons to be reconciled to God, 2 *Cor.* 5. 20. yea declaring the whole counsel of God, the summe of which is, that Christ sent his Servants to teach all things which he had commanded them, they accordingly taught his whole counsel, *Act.* 20. 27. yet saith the Quaker, the Light in every man is the ONLY Teacher: Judge yee that are wise. Moreover 'tis said that the Church of the *Thessalonians* received of the Apostles how to walk, and to please God, yet not as the words of men, but (as it is in truth) the Word of God, 1 *Thes.* 4. 1, 2, 13. and these were the elect of God, 1 *Thes.* 1. 4. yet not thought by the Apostle capable by any Light within them (in an ordinary way) to comprehend all things relating to their faith, wherefore he prayed night and day EXCEEDINGLY that he might see their faces, and PERFECT that which was lacking in their faith, 1 *Thes.* 3. 10. also *Paul* writing to the Saints at *Rome*, Rom. 1. 11. said, that he longed to see them, to impart some spirituall gift that they might be established; now if *Paul* had been of the Quakers spirit, he need not so exceedingly desired to see them, or to write unto them upon that account, because their (alone Teacher) and leader towards perfection was alwaies in them; needless may, except it had been to exhort them to keep close to their Teacher within;

within, but neither this do we find was their aim in writing, neither was it their aim in desiring to see them, but that they might be established,& perfected in their faith through what they delivered, considering that as the Apostles gave the Churches to know and understand, so also they directed them to wait upon the Lord who gives the increase, that by him they might be enabled to walk up according to what they knew, through their ministry, their ministry I say, because it agrees with the Scriptures, which testifies, that by them was made manifest the savour of his knowledge in every place, 2 *Cor.* 2. 14. and saith *Paul*, if OUR Gospel be hid, it is hid to them that are lost, who are blinded, lest the light of the glorious Gospel of Christ should shine UNTO them, not from a Teacher within, but from the Apostles, who plainly affirms, that they were to give the Light of the knowledge of the glory of God in the face of Jesus. God having first shined in their hearts, 2 *Cor.* 4. 3, 4, 6. that is in the hearts of *Paul*, and *Timothy*, who sent that Epistle, who were enlightened, yea both of them, through outward teachings; *Paul* in an extraordinary manner by the Lord Jesus was changed in his mind to beleeve in him, which makes him say, that the Gospel was not taught him by man, but by the revelation of Jesus; who (saith *Luke*) appeared UNTO him, and spake UNTO him, a Light shining round ABOUT him from HEAVEN, *Act.* 9. 3, 4, 17. and by him was he commanded to go into *Damascus*, and there he should be told of all things which were appointed for him to do, *Act.* 22. 10. not by a Light within him, but by *Ananias* a certain Disciple, *vers.* 12, 14, 15, 16. thus *Paul*, being instructed, went forth preaching the Gospel, through which, *Timothy* was enlightned in the Truth, and so commonly called by *Paul* his SON in the Faith, 1 *Tim.* 1. 2. even as *Onesimus* was, whom *Paul* BEGOT in his bonds, *Phile.* 10. by all this we may learn that the Ministers of Christ were by their ministry to make known the Lords will, yea moreover the Churches of old were to mark the walkings of the Apostles, as an ENSAMPLE to them; *Paul* commanding them to do those things which they had both learned, and received, and heard, and seen in him, *Phil.* 3. 17. 4. 9. and to this purpose agrees also his words to *Timothy*, give attendance to reading, 1 *Tim.* 4. 13. wherefore false and erronious is that spirit which bids men give attendance to a Light within, as their ONLY Teacher.

Wherefore hold fast the counsel of the Spirit of God, and give attendance unto reading the Scriptures, being by a good argument provoked

provoked thereunto, even that they are able to make us wise unto salvation through Faith in Christ, 2 *Tim.* 3. 15. for even unbeleeving men are required by Christ to search the Scriptures, wherein they thought they had eternal life, but they were mistaken, wherefore search (saith he) for they testify of mee, *John* 5. 39. plainly shewing, that the Testimony of the Scripture was to rectify their understandings, which if they had beleeved, they would have beleeved mee (saith Christ) FOR HE WROTE OF MEE, *verse* 46. but saith (Antichrist) if ye would beleeve in the Light within as your only Teacher, then ye should be led by it up to Christ. Mark ye, I pray the great difference betwixt the Doctrin of Christ, and the Doctrin of the Quakers, who make void the Commandement of Christ, by their extolling an internal Light as the only Teacher, which is their OWN tradition, it being tryed and compared with the Spirit of Light indeed which dwelt in the Apostles; as you may further learn from what *Pauls* Spirit led him unto concerning his Son *Timothy*, 1 *Tim.* 3. 14, 15. unto whom he hoped to go shortly, but if he tarried long, that he might KNOW how to behave himself in the house of God, he WROTE an Epistle unto him, and therein he did not counsel him to wait upon a Teacher within (as is the substance of the Quakers Epistles) but particularly informed him of his duty, as will appear to him that reads the Scripture with due respect thereunto; now if there be such an internall Light that makes known all things, judge I pray you, what ground *Paul* had to question *Timothys* knowing those things in his absence, considering also how eminent in grace *Timothy* was, even so disposed unto the work of the Lord, as that *Paul* had NO man like-minded, *Phil.* 2. 20. yet even he was to read *Pauls* Epistle (which was Scripture) and for that end, that he might know how he ought to walk in the house of the Lord. Oh then is it ignorance now to read the Scriptures that wee may know how wee ought to behave our selves? God forbid! God forbid! nay, Christ usually ascribed the peoples ignoranbe to their not knowing the Scriptures, saying, ye erre, not knowing the Scriptures, nor the power of God, *Matth.* 22. 29. and upbraideth them with this question, have ye not read? have ye not read? *Mat.* 12. 3, 5. *chap.* 19. 4. shewing plainly, that the will of Christ was, that men should learn from outward discoveries; which if you seriously consider, could not be any just blame, in case they ought not to have learned through reading the Scriptures, which is said by *Paul*, 2 Tim. 3. 16, 17. to be profitable

for Doctrine, for reproof, for correction, for inſtruction in righteouſneſs, that the man of God may be perfect, THOROWLY furniſhed unto all good work; all which Scripture is given by inſpiration from God, and ſo originally God is the Teacher of his people, yea of all, but as it is written, 2 *Cor.* 5. 20. God beſeecheth you BY US, in Chriſts STEAD.

Object. *The Spirit (an internal Teacher) ſaith the Quaker from that in* Joh. 16. 13. *is that which is to lead into all truth.*

Anſw. Chriſt indeed there ſpeaks of the Spirits leading into all Truth, but it is to be obſerved that it was ſpoken unto ſuch as were ſo far before led into Truth by Chriſts perſonall preaching, as that they were pronounced clean through the words which he had ſpoken unto them, *John* 15. 3. wherefore in an eſpeciall manner he there ſpeaks of thoſe many things which the Diſciples then could not bear; as is moſt plain, *verſe* 12. and beſides the acts of the Diſciples, together with their directions ſent to the Churches, when they were led by this Spirit, are left to us in Scripture; yet wee may not deny but that the Spirit, in whom he dwels, is a Teacher, evidently, and particularly laying before the ſoul the privy deceit, and evill inclinations of his heart, and leading him to a mortification thereof; (he being waited upon) and alſo revealing many other uſefull things, which unto the natural man is fooliſhneſſe; but judge Oh friends how far off this is from the Quakers purpoſe, who exhorts all ignorant perſons of the World whatſoever to depend upon a light within them, when as Chriſt in plain words ſaith that the World CANNOT receive this Spirit whereof we ſpeak, *John* 14. 17. the promiſe thereof (ſo as to dwell with a ſoul as a comforter) being to obedient beleeving perſons, *Act.* 2. 38. 5. 32. *John* 14. 15, 16. *Epheſ.* 1. 13. even ſuch as walk up in duty towards God according to the inſtruction of the holy Scriptures; Oh how great then is the darkneſs of him that talks ſo much of the Light! and counſels all to depend upon it alone; which is contrary to the counſel both of Chriſt the true Light, the Angel of God, and the holy Apoſtles; For when the Diſciples inquired of Chriſt What ſign there ſhould be of his comming (by which it is plain, they diſtruſted that Light they had within) he directs them not to a Light within, but readily anſwers their deſires; to which agrees alſo the relation of *Sauls* converſion; ſo alſo when *Cornelius* cryed out ſaying, what is it Lord? the Angel of God bid him ſend for *Peter*, and HE ſhould tell him what he ought to do, *Act.* 10. 4, 5, 6. ſo alſo when thoſe that were pricked

in

in heart, said unto the Apostles what shall we do? *Act.* 2.37. *Peter* directs them not to an internal Teacher, but teaches them himself, *vers.* 38. Likewise when the Jaylour cryed out, saying, what must I do to be saved? *Paul* and *Silas* neither directed him to a Light within, but THEY spake unto him the Word of the Lord; likewise when the Eunuch said, how can I understand, except some man guide mee? *Act.* 8. 31. *Philip* said, not as the Quaker doth, that the Light within is to guide into all Truth, but himself began at the same Scripture, and preached unto him Jesus; consider I pray ye how fair an occasion in all these instances there was for such counsel, namely to wait upon the Light within, in case it had been the Lords pleasure so to teach men; but we find another Doctrin, and consider that Jesus Christ is the same, yesterday, and to day, and for ever.

Wherefore be counselled not to bee carried about with DIVERS and STRANGE Doctrins, *Heb.* 13. 8, 9. for this I affirm with all confidence, that it is not to be found from the beginning of *Genesis*, unto the end of the *Revelations*, that either Christ, or any of the holy men of God, from the beginning of the Creation, that did at any time counsel ignorant, self-serving persons, which had not been before enlightened within, through outward teachings, to wait upon a Light within them, as the ONLY revealer of the Gospel; Christ indeed gave this counsel to some, that they should walk in the Light, while they had the Light, but they were such as were with Christ the Light, and had heard him preaching the Kingdome of God often, and had seen so many miracles done by him, that *John* admires at their unbeleef, *John* 12. 37. wherefore this shelters not their opinion, and so it remains naked; an Heresy proceeding from the flesh, which, by reason of its pride, would not submit unto the self-denying Laws of Christ, but hath found out a way to passe by it, even by turning the Scriptures into mysterious senses, and so makes void many plain Truths of Christ, by their dreams which they tell every man to his neighbour, *Jer.* 23. 27. which at the time of awaking will appear even to them, to be a meer deceitfull dream, proceeding from him, who pretends himself an Angel of Light; but greater is he that is in us, than he that is in the World, whereby the Quaker is discovered in his nakednesse, and Christ the true Light of the World more and more gloriously made known unto us, even him who is a Light indeed, not as *John* who was a shining Light to *Israel* only, but the glory of *Israel*, and a Light

to lighten the *Gentiles* alſo, *Luk.* 2.32. being for ſalvation unto the ends of the earth, a Light that lighteth every man that comes into the World; from whence the Quakers would gather that Chriſt the Light is within all, as their only Teacher, but *Paul* and *Barnabas* being of another ſpirit, gathers another thing, even from thence, ſaying, *Act.* 13. 46. lo, we turn to the *Gentiles*, for ſo the Lord hath commanded us, ſaying, I have ſet thee to be a Light of the *Gentiles*, *verſe* 47. So far were they from beleeving thence, that Chriſt was the alone Teacher in men, that they concluded THEY were to teach the *Gentiles* in Chriſts STEAD, 2 *Cor.* 5. 20. yet will they ſay that they have the ſame Spirit which the Apoſtles had; judge ye that are wiſe.

Object. *The Children of the New Teſtament ſhall not teach every man his Brother, ſaying, Know the Lord; for the anointing teacheth them all things, ſo that they need not that any man teach them, having the Law written in their hearts.*

Anſw. *Abrahams* ſeed, with whom the old Covenant was made, was Children thereof by generation; which *Paul* allegorically ſets forth by the bond-woman, and her ſon; even *Iſhmael*, who was born after the fleſh: and being ſo in covenant, they had need to be taught to know the Lord; but the children of this more glorious adminiſtration, are not ſo accounted of, but otherwiſe, even by regeneration, and ſuch none can be, till they firſt know the Lord, and ſuch (conſidered AS children of the New Covenant) need not teach one another to know the Lord, for all ſuch do know him, as did the Church of the *Galathians*, whom *Paul* calls children, not of the bond woman, but of the free, *Gal.* 4. 31. (that is of the New Teſtament) yet conſider they were ſuch as heard the Goſpel from the Apoſtles, who ſaid unto that people, that if wee or an Angel from Heaven preach any other Goſpel unto you, than that which WE have preached unto you, let him be accurſed; yea at that time, when they were children of the New Teſtament, they were alſo to give heed unto the Scriptures for direction; for otherwiſe *Paul* would not have ſent unto them an Epiſtle in Scripture, and therein tell them that as many as walked according to this rule, peace be on them, *Gal.* 6. 6. yet this their reſpect to the teachings of the Apoſtles, and the Scriptures, in things pertaining to the Faith, and order of the Goſpel, doth not in the leaſt contradict Gods promiſe of writing his Law in their hearts, for ſuch they are, that have a promiſe of his Spirit, *Act.* 2. 38. and are the Temple, wherein God dwelling by his Spirit, 1 *Cor.* 3. 16. writes his Law, even in

their

their hearts particularly, and plainly makes known his ROYAL LAW, that so together by the power of the Spirit, such may have the Righteousnesse of the Law fulfilled in them, they walking not after the flesh, but after the Spirit, *Rom.* 8. 4. wherefore it still remains, that though the Children of the New Testament need not to be taught to knew the Lord, yet have need to be builded up in the knowledge of the Lord, for *Timothy* knew the Lord, (as his Saviour) yet *Paul* sends Scripture unto him that he MIGHT KNOW how to behave himself in the Church of God, 1 *Tim.* 3. 14, 15. and also by Scripture stirs up the Saints to edify ONE ANOTHER, 1 *Thes.* 5. 11. and saith *Peter*, grow in the knowledge of the Lord, 2 *Pet.* 3. 18. to them that know the Lord, 2 *Pet.* 1. 3. and this might be the practice of them *John* wrote unto, for ought that is said against it; for though he judged them so eminent in spiritual gifts, and in the knowledge of the Antichristian deceits (which he there speaketh of) as to conclude there was no absolute necessity for him, or any other of the Apostles to write unto them; yet this is far from shewing that they ought not to edifie one another, as other Saints were to do; the anointing indeed was dwelling in them, and so was he in other Saints, that were enjoyned to edifie one another, even the Spirit of truth, whose gifts are divers, the manifestations whereof are given to every man to profit withall; he that teacheth is to wait on teaching, and he that exhorteth on exhortation, *Rom.* 12. 7, 8. these with other of the gifts of the Spirit, it appears this Church was enriched with, and so in a capacity to press forward (notwithstanding all oppositions) as good Stewards ministring one to another the manifold discoveries of Truth.

Object. *The Apostles were indeed to go unto the* Gentiles, *but it was to turn them from darknesse to the Light within, through which the word of Faith which they preached was nigh them, even in their mouth, and in their hearts before, as a Light shining in darkness, but darkness comprehended it not.*

Answ. Surely the Messengers of Christ that were led by one Spirit, had but one message, which was to go and teach all Nations, baptising them, &c. teaching them to observe ALL things whatsoever Christ had commanded them, *Mat.* 28. 19, 20. To which agrees the words of *Paul*, Rom. 15. 19. where he testifieth, that from *Jerusalem*, and round about unto *Illyricum*, HE had FULLY preached the Gospel of Christ, and moreover saith, that if we, or an Angel from Heaven preach any OTHER Gospel than that which

WE have preached, let him be accurſed, *Gal.* 1. 8. and this Goſpel was not in every mans heart before thus preached, or by ſome other outward diſcoveries, for *Paul* teſtifies, that he ſtrived to preach the Goſpel, where Chriſt was not named, but as it is written, to whom he hath not been ſpoken of, they ſhall ſee, and they that have not heard, ſhall underſtand, *Rom.* 15. 20, 21. wherein it is very obſervable, that the *Gentiles* ignorance is not aſcribed to their darkneſſe, not comprehending what was ſpoken in them, but to the want of ſome to ſpeak unto them to whom Chriſt had not been ſpoken of (as come in the fleſh) to which agrees theſe words of the Apoſtle, How ſhall they beleeve in him, of whom they have not heard? that is, hath not heard by an outward miniſtry, as plainly appears by his continued queſtions; how ſhall THEY preach except THEY be ſent? as it is written, how beautifull are the feet of THEM that preach the Goſpel? *Rom.* 10. 14, 15. wherefore not by the Light within, which even in our adverſaries ſenſe is but one; (yet by this do we not limit God to this his ordinary way, and ſo make void his ſpeaking by Angels, or otherwiſe UNTO men at his pleaſure) and further, if you conſider, the word of Faith cannot be ſaid to be in mens hearts, and in their MOUTHES, and they not comprehend it; nay it is no better than an unlearned, ignorant myſtery, which cannot bee received by any, except ſenſualiſts, that have not the Spirit, *Jud.* 19. for they that ſo poſſeſſe the word of Faith, are at preſent in a fit condition to beleeve with the heart, and alſo to confeſſe what they beleeve, with their mouths, and even ſo ſaith *Paul* in that place, *verſe* 9. that if thou ſhalt confeſs with thy mouth the Lord Jeſus, and ſhall beleeve in thine heart, &c. thou ſhalt bee ſaved.

Now we know that a man cannot make confeſſion to Salvation with his mouth, of ſuch things which in his heart he comprehends not; wherefore well obſerve that ſaying of *Paul*, Rom. 10. 8. and you ſhall finde, that though he ſay that the word of Faith which he (with others) preached, was nigh them, even in their mouthes and hearts, yet he doth not ſay that it was there before it was preached unto them, while they were in ignorance and blindneſs; for at that time when he ſpake theſe words unto them, they were converted perſons, ſuch as beleeved through *Pauls* preaching before, and perſwading them both out of the Scripture of *Moſes*, and out of the Scripture of the Prophets, from morning till evening, *Acts* 28. 23, 24. which is agreeable with that which *Moſes* ſaid to *Iſrael*,

Deut.

Deut. 30. 14. even that the Word was nigh unto him, in his mouth and heart, that he might do it; but moſt plain it is that *Iſrael* was enlightned within through the written Law of *Moſes*, which there he ſpeaks of, *verſ.* 10. which he preached unto them, ſaying, That the words which I command thee ſhall bee in thy heart, *Deut.* 6. 6. and theſe my words ſhall yee lay up in your hearts and ſouls, *Deut.* 11. 18. after which means he ſaid, and well he might, that the Commandement which I command thee, is not hidden from thee, but is in thy mouth, and in thy heart; wherefore ſtill it remains that the Lord in all Ages did teach men, through outward diſcoveries, and not that they were led into all truth by a light within them, as the only revealer of the Goſpel, as ſaith the Quaker; and ſo he is tried, and found to have ſpoken contrary to the Law, and Teſtimony; wherefore I conclude, that it is becauſe there is no light in them, though they ſo much talk of light.

The Quaker ſaith, That the Scriptures are not a rule, whereby men may know the Will of Chriſt, as often they have ſpoken, being preſt to it, and as appears in Tho. Lauſons *Book, called,* The untaught Teacher, pag. 6, 7, 8. *wherein he repeats my ſaying, That the Scriptures doth ſo farre reveal the minde of God, and Chriſt, to a Creature, as that hee walking up to its revelation, to his lives end, with a ſingle heart, ſhould be ſaved; this I ſay he repeats, and publiſhes as great Hereſie.*

God who at ſundry times, and divers manners, ſpake unto the Fathers by the Prophets, hath in theſe laſt days ſpoken to us by his Son, who in his own perſon (while perſonally upon earth) inſtructed the ſons of men, exhorting them to repent, and turn from ſin, pronouncing them everlaſtingly bleſſed that ſo did, and followed him; unto whom he particularly revealed his Will, *Mat.* 5, 6, 7. chap. ſaying, that he was a wiſe man, building upon a rock, that heard his ſayings, and did them, and that he was a fooliſh man that heard his ſayings, and did them not; which plainly ſhews, that the words of Chriſt proceeding from himſelf was a rule to lead perſons then in the way of Salvation; and ſo is made good that ſaying, *Heb.* 2. 3. How ſhall we eſcape if we neglect ſo great Salvation, which at the FIRST began to be ſpoken by the Lord Jeſus; afterward his Diſciples took in hand to ſet forth in order a Declaration, (by writing) of thoſe things which Chriſt had ſpoken unto them, which was moſt ſurely beleeved by them, *Luke* 1. 1. *Acts* 1. 1. to whom

whom he ſhewed himſelf alive after his Paſſion, being ſeen of them forty days, ſpeaking of the things pertaining to the Kingdom of God, *verſ.* 3. who alſo went forth after his aſcenſion into the Nations, and preached that Word of Truth unto them, which was FIRST ſpoken by the Lord to themſelves, teaching them to obſerve all things whatſoever Chriſt had commanded them, according to their commiſſion, *Matth.* 28. 20. God alſo bearing them witneſs with Signs, Miracles, and divers gifts of the Holy Ghoſt *Heb.* 2. 3. through which many obtained like precious faith with the Apoſtles, 2 *Pet.* 1. 1. which Acts of the Apoſtles *Luke* alſo ſignifieth at large in writing; by all which Scriptures, together with the manifold Epiſtles ſent unto the perſons thus converted, the preaching of Jeſus is now made manifeſt; and by the Scriptures of the Prophets (according to the Commandement of God) made known to all Nations FOR the obedience of faith, *Rom.* 16. 25, 26. wherefore it was counted NOBILITY in the men of *Berea*, becauſe they ſearched the Scriptures daily whether thoſe things were ſo, which the Apoſtles preached, which indeed had been a very ignoble, and ignorant practice of them, had not the Scriptures been (as a rule) whereby to know the truth of what was preached, as it appears they were, becauſe it is ſaid, that therefore many of them beleeved, *Acts* 17. 11, 12. for which cauſe Chriſt bids the *Jews* ſearch the Scriptures, ſaying, That if they had beleeved the Scripture of *Moſes*, they would have beleeved on him, *Joh.* 5. 39. 46, 47. to whom he alſo ſaid, That if they beleeved not in him, the words which he ſpake (which are now in Scripture) ſhould judge them at the laſt day, *Joh.* 12. 47, 48. And ſaith *Paul*, *Sylvanus*, and *Timotheus*, If any man obey not OVR word, by this Epiſtle (which was Scripture) note that man, and have no company with him, that he may be aſhamed; now that the diſobedience to the Scriptures ſhould render men ſubjects of ſo great ſhame in this life, and that in the laſt day Chriſt ſhould alſo judge them by it (even the words which he hath ſpoken) and yet not a rule now to walk by, is altogether incredible; the ways of God being juſt and righteous altogether, well might the Quaker be aſhamed, were he not given over to beleeve Lyes, while hee affirms that the Scriptures is not a rule whereby to know the Will of Chriſt, ſince *Luke* ſignifies no other end, in his writing in order a Declaration of the ſayings, and doings of Chriſt, but that the CERTAINTY THEREOF MIGHT BE KNOWN, *Luke* 1. 1, 3, 4. Theſe

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are written that yee MIGHT BELEEVE, *Joh.* 20. 31. wherefore saith Christ, O fools, and slow of heart to beleeve all that the Prophets have spoken; Oh then let us be wise, like the holy men of old, who esteemed the Scriptures holy (in reference to the use thereof) able to make MEN WISE TO SALVATION through faith which is in Christ, it being profitable for Doctrin (which in English is teaching) for reproof, for correction, for instruction in righteousness, that the man of God may bee perfect, throughly furnished unto all good works, 2 *Tim.* 3. 15, 16, 17. yea so great was their respect to the Scriptures, that though *Peter* was an eye-witness of the Majesty of Christ in his Transfiguration upon the Mount, wherein was presented the manner of his comming, yet saith he, We have a MORE SURE WORD OF PROPHECY, that was in the Scripture, as appears 2 *Pet.* 1. 16, 17. 19, 20. whereunto (O friends) we shall do well if wee take heed; for whatsoever was written afore time, was written for our LEARNING, that we through patience, and COMFORT of the Scriptures, might have hope, *Rom.* 15. 4.

Obj. *The Scripture is not the rule* (*saith* Lawson) *for no man can come to the Son except the Father draw him; and no man can come to the Father but by the Son.*

Ans. Gods way to draw men is by the cords of his great love, manifested in Christ, which the servants of Christ, in Christs stead are to publish to the Nations, perswading men thereby to bee reconciled to God; and this is (saith *Paul*) as though GOD DID BESEECH YOU BY US, 2 *Cor.* 5. 20. the Saints indeed are said to be the called of God; but saith *Paul* BY OVR GOSPEL, 2 *Thess.* 2. 14. so also it is said of the *Corinthians*, That they were called of God, 1 *Cor.* 1. 9. yet saith *Paul*, In Christ Jesus I have begotten you through the Gospel; I have espoused you to one husband, 1 *Cor.* 4. 15. 2 *Cor.* 11. 2. and so it is that as God did speak unto the Fathers BY THE PROPHETS, so now by his Servants in Christs stead, who are to minister, by his Spirit, that which was FIRST spoken by the Lord himself, *Heb.* 2. 3. who spake not of himself, but what God the Father commanded him, and so it was that the Saints (to their commendation) received the words of the Apostle, not as the words of men, but (AS IT IS IN TRUTH) the word of God, 1 *Thes.* 2. 13. wherefore the Quaker (supposing that God himself in men is their Teacher only) erres not knowing the Scriptures; for *Israel* was willing to be taught, yet said they,

let not God ſpeak with us, but ſpeak thou with us, (*Moſes*) and we will hear, *Exod.* 20. 19. and in this they well ſaid, ſaith God, *Deut.* 5. 28.

Moſt true it is, that no man can come to the Father, but by the Son, who offered up himſelf to death, that we might have life, by whoſe ſtripes we are healed; without his blood there is no remiſſion, *Heb.* 9. 22. by him alſo we have acceſs unto the Father, who at his right hand makes interceſſion for us, and ſo he becomes our righteouſneſſe, our ſanctification; and this Goſpel was witneſſed firſt by Chriſt himſelf; but ſince, ſaith the Apoſtles, we pray you in Chriſts ſtead be ye reconciled to God; & thoſe that were thus wrought upon, through their miniſtry, are ſaid to be the called of Jeſus Chriſt, *Rom.* 1. 6. *Act.* 28. 23. and ſo is made good the words of *Jude* 3. contend earneſtly for that Faith which was ONCE delivered to the Saints.

Object. *By this* (*ſaith* Lawſon) *we ſet the Scriptures in the room of the Father, and Son, and ſo* (*ſaith he*) *deny both Father and Son.*

Anſw. Many are the ſhifts of men to race out of the World that eſteem of the Scriptures, which indeed is but due, being accounted by the Apoſtles HOLY Scriptures, in reſpect of their uſe, *Rom.* 1. 2. whereby is made known the will of Chriſt, in which we walk indeavouring (through his grace) the honour of the Father, and Son; which cannot be a denying of the Father and Son; but he that hath his eyes cloſed will ſay ſo; it is ſaid, the Scripture is profitable for teaching, correction, and inſtruction in Righteouſneſs, and that there ought to be attendance given to the reading of it, yet moſt ſurely neither *Paul* that ſpoke it, nor *Timothy* to whom it was ſpoken, denyed either Father, or Son; nor pulled off the Crown from Chriſts head, putting it upon the Scriptures, as ſaith *Lawſon* we do; yet ſay no more than they did, he moſt ſurely is worthy of the Crown, that dyed to bring forth a word of ſalvation for men, and that ſtrengthens us by his Spirit to walk up accordingly; from whom the Apoſtles removed it not, yet ſaid to men, WE pray you in Chriſts STEAD, 2 *Cor.* 5. 20. yea, and that from the Scriptures, perſwading men from morning till evening, *Act.* 28. 23. *Aaron* was to hearken unto *Moſes*, who was to put words into his mouth, and therein to be unto him in STEAD of God, *Exod.* 4. 15. yet neither he nor the Apoſtles robbed God of his honour, he being the original; of him, and through him, and to him are all things, to whom be glory for ever, *Rom.* 11. 36.

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Oh how great are the self-exaltations of these men! how doth their arrogancy appear! while they so mightily indeavour to destroy mens faith of the Scriptures, as being a discovery of the Lords will, and yet in the mean while furnish the Nations almost in every corner with THEIR SCRIPTURES (which is writings) calling them a DISCOVERY of several particulars, which they publish to men, as the will of the Lord; as witnesseth *Densburys* book, which he calls a discovery of mans return to his first estate; with a discovery of Mystery *Babylon*. *Martha Simmons* also speaks something in discovery of the nakedness of all professions &c. *Farnworth* also hath writ that the Truth might be cleared, and the ignorance both of Priest and people might be discovered. What! O friends, may men know from their writings, and yet not from the holy writings, which were written for that very end, that the CERTAINTY of the Lords will might be known? *Luk.* 1. 3, 4. and that men MIGHT beleeve, *Joh.* 20. 31. God forbid.

Object. *Also I deny the Spirit* (*saith* Lawson *in his book*) *in saying, that by the Scriptures is made known or revealed the will of Christ; because the Spirit searches all things, yea the deep things of God.*

Answ. There is indeed such words spoken by *Paul*, 1 Cor. 2. 10. but *Lawson* waiting so much upon the darkness within him, hath wrested the Scripture, and so himself is found unlearned, 2 *Pet.* 2. 16. though he hath talked so much of the tongue of the learned; for the Apostle in the words before, saith that eye hath not seen, nor ear heard, &c. the things which God hath prepared for them that love him; but God (saith *Paul*) hath revealed them unto us by his Spirit; that is, them things which God hath prepared for those that love him; wherefore he saith *vers.* 12. that we might know the things which are freely given to us of God; wherefore most plainly will it appear to him that searches, that the Apostle THERE speaks not of the Spirits revealing the duty of man, but rather of the great glory, and reward, that is the portion of them that walk up in their duty; though it is not to be denyed, but rather witnessed by experienced souls, that the Spirit doth teach them, manifesting and laying open particularly the corruption of the heart; (which is but in general heads signified in Scripture) and not only so; but also mortifies the same, *Rom.* 8. 13. and also beareth witness with our spirit, that we are the children of God, *verse* 16. and so are we sealed with the holy Spirit of promise, *Ephes.* 1. 13. more-

over by the Spirit is revealed and clearly made known, those particulars which are obscurely signified in the Scripture, *Ephes.* 3. 5, 6. which things, together with the revelations of the future glory, the naturall man receives not, for they are foolishness unto him; wherefore he is required in the first place to repent, and be baptized for the remission of sins, and then is he under the promise of the holy Spirit, *Act.* 2. 38. through which he may discern these things, for they are spiritually discerned.

Object. *The manifestation of the Spirit is given to every man to profit withall, but by reason of darkness it is not comprehended.*

Answ. Christ the true Light speaks otherwise, saying, that the World CANNOT RECEIVE the Spirit; wherefore though the Spirit be a Teacher as aforesaid, yet it is to be considered that the promise thereof, so as to dwell in men, is to such as yeeld obedience to that self-denying Doctrin of repentance, and are not ashamed of those ordinances that belong to penitent men; wherefore saith the Apostles, God hath given the Spirit to them that OBEY him, *Act.* 5. 32. and those that say God hath given him also to disobedient men, as a dweller in them, doth make the Apostles words of no effect; if the Spirit dwel in every unbeleeving man, what meaneth *Paul*, when he asked the Disciples whether they had received the Spirit SINCE they beleeved? moreover when they signified their ignorance, saying, we have not so much as heard whether there be any holy Spirit, *Paul* did not, as we find, tell them that they were mistaken, shewing them that the Spirit was in them, but by reason of darkness they comprehended it not; but rather questions their faith, *Act.* 19. 2, 3. shewing plainly that faith is to precede the receiving of the Spirit, as an indweller, wherefore saith *Paul*, after ye beleeved, ye were sealed with the holy Spirit of promise, *Ephes.* 2. 13. all which being considered, may shew us the Quakers mis-understanding of *Pauls* words, in 1 *Cor.* 12. 7. who speaking before unto the Church concerning the diversities of the gifts of the Spirit, said unto them (considered as a Church, such as were sanctified in Christ) that the end of the manifestation of the Spirit given to every man, was to profit withall, but him the World cannot receive; *John* 14. 17.

Another shift of those men, to put by the true intention of writing the Scriptures, is to tell people that they are not the Word of God; and their reason is, because Christ is called the Word, which may not be denyed; but yet Christ is not so the Word, but that himself testifies

testifies the Scriptures to be the Word of God; for saith he to the Pharisees; *Moses* said, honour thy Father and thy Mother; but ye suffer a man no more to do ought for his Father, or his Mother, and thus ye make the Word of God of no effect, *Mar.* 7. 12, 13. *Mat.* 15. 6. that is plainly, the Scriptures, which saith, honour thy Father, and thy Mother. God said to *Moses* that he would raise up a Prophet unto *Israel*, and that he would put his words into his mouth, *Deut.* 18. 18. unto this, Christ bears record, saying, I speak not of my self, but the Father gave mee commandement what I should speak; now judge ye I pray whether any of Christs hearers might have said, and well said, that the words which he spake was not the Word of God; if they might not, then the Scriptures being a presentation of what Christ did do, and teach, *Act.* 1. 1. may properly be said to be the Word of God; even so it appears *Paul*, *Sylvanus*, and *Timotheus* understood it, who writing unto the Saints, testified that they had heard of them, and RECEIVED OF THEM how they ought to walk, yet they received it not as the word of men, but (as it is in Truth saith the Apostles) the Word of God, 1 *Thes.* 2. 13. 4. 1. or the word of Truth, which *Timothy* was rightly to divide, 2 *Tim.* 2. 15. but Christ is not divided; or a word of faith, because it testifies of Righteousnes no otherwise attainable but by faith; yet not but that Christ is the author of Faith, he being that pure sacrifice that makes reconciliation for sins, through Faith in him; which the Scripture speaks of; and so it still remains, that through the Scriptures is made known the will of Christ, yea the CERTAINTY thereof, *Luke* 1. 3, 4. it being evidently his will that his sayings should be set forth in writings as they are, as will appear by severall counsels, and cautions of Christ, the danger whereof he well knew would not happen in the dayes of his then Disciples, and so had been useless, had he not intended that what he spake unto them should be recorded for the benefit of after generations, *Mat.* 24. *Mar.* 13. *Luk.* 21. wherefore diligently observe what is written, and give attendance to the reading thereof, and I beseech you in the fear of the Lord, that ye slight them not, no not in the least; least the judgements of God break out upon you (I mean hardnesse of heart to beleeve lyes) Oh remember how the anger of the Lord was kindled against *Jehoiakim* King of *Judah*, when hee burnt the Scripture, that was sent unto him, that hee might know the Lords will, and turn unto him, *Jerem.* 36. 23. 30, 31. whatsoever things were written aforetime, were written for

OUR LEARNING, *Rom.* 15. 4. let us learn, let us learn.

The Quaker also denyeth that the Ministers of Christ (indued with the Spirit of Christ) ought to minister, or preach from the Scriptures; as appears in Lawsons *book, called the* untaught Teacher. *pa.* 2. 3.

Undoubtedly this will seem strange, because in their preaching, and also in their books they commonly speak of Scripture; but friends, there lyes a winding Serpent in that grass; for from it they speak not, (though OF it) but from that which they call Light within them; which they wait upon, as their ONLY TEACHER, the teachings of which they witness forth, and least iniquity should appear as iniquity nakedly, they pervert the plain Scriptures into mysterious meanings, and frames them up one way or other to that which their Light speaks within them, and SO speak much of the Scriptures; thus is it a MYSTERY OF INIQUITY; yea though it be altogether against the plain Scripture, yet will they follow the dictates of the darkness within them; and that herein I abuse them not, I present unto yon one revelation of their Teacher, that is concerning the Scripture, which testifies that a woman is not permitted to speak in the Church by way of teaching, though permitted in other cases; by which (say they) is meant the wisdome of the flesh, either in man or woman, which revelation *Farnworth* thought worthy of the press, and so published it; yea I have been told by them, that that woman which is forbidden thus to speak, was within mee, and spake in mee; this say they proceeds from the Light, but woe unto them that puts darkness for Light, *Isa.* 5. 20.

All that hath been already said, serves for the proof of this, which by them is denyed; for the Light which they speak of within being tryed, and found darkness, and the Scriptures that which makes known the will of Christ, it must needs follow as a safe practice, for the spirituall man, to minister from the Scriptures, since we find it also agreeable with the practice of the Apostles, who at their first publick preaching after Christs ascention directed the people to the Scriptures, yea a great part of that which *Peter* preached, *Act.* 2. consisted of repetitions of the Prophets words, which was to them, and is to us, in Scripture; yea as matter of proof of what he spoke; when he had asserted that Christ was risen from the dead, he adds this reason, *verse* 25. FOR *DAVID* SPEAKETH concerning him, &c. yea very much Scripture doth he there relate, and then expounds

expounds them, *verſ.* 29, 30, 31. and reaſons from them, *verſe* 34. and this became effectual, whereas if *Peter* had been altogether inſtructed by a Teacher within him, and owned no other, than the ſame Teacher within, his hearers, muſt have been the only means to convince them of their ſins; but it is otherwiſe recorded, *verſ.* 37. when they heard THIS (that is *Peters* preaching from the Scriptures) they were pricked in heart; and alſo the only thing through which they might be added to the Saints; but it is otherwiſe ſaid, even that they which gladly received HIS WORD were baptized, and the ſame day there was added unto them about three thouſand ſouls, *verſe.* 41. to this agrees alſo the manner of *Pauls* preaching. who having aſſerted the ſame Doctrin, *Act.* 13. 33. proceeds on with this argument, IT IS WRITTEN, making much uſe of the Scriptures of the Prophets, for the eſtabliſhment of the Doctrin which he delivered, *verſe* 34. 35, 36. ſo alſo *Apollos* by his miniſtry mightily convinced the *Jews*, ſhewing BY THE SCRIPTURES, that Jeſus was Chriſt, *Act.* 18. 28. and this is noted of him as his worthy practice. *Paul* alſo when he was at *Theſſalonica* reaſoned with the people three Sabbath dayes OUT OF THE SCRIPTURES, opening, and alledging that Chriſt muſt needs have ſuffered, *Act.* 17. 2, 3. and when he was at *Rome*, he perſwaded the people concerning Jeſus OUT OF THE LAW OF *MOSES*, AND OUT OF THE PROPHETS from morning till evening, *Act.* 28. 23. through which many beleeved, and they are happy (whatever others ſay of a Light within, as the only Teacher) for Chriſt hath prayed for them, *Joh.* 17. 20. I pray not for theſe alone, but for them alſo which ſhall beleeve on mee through THEIR WORD; wherefore the Quaker erres; not knowing the Scriptures, when he affirms that the only means of Faith, is the immediate teachings of Chriſt dwelling within men, for the Scripture teſtifies that the Goſpel at the FIRST was ſpoken by the Lord Jeſus, *Heb.* 2. 3. which ſaying the Quaker makes of no effect, by his ſaying that Chriſt firſt, laſt, and ſo alwayes by himſelf; in men, preaches it.

Object. *If it be objected, and ſaid that many things, which the Apoſtles preached could not be proved by the Scriptures of* Moſes, *and the Prophets, they in the leaſt not ſpeaking of them.*

Anſw. I anſwer to him, or them whoſe objection ſoever it is, that particularly indeed ſome things was not ſpoken of in the Scriptures before them, which they preached; but moſt plain it is, that

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ſuch things they delivered from what Chriſt perſonally had before commanded them, *Matth.* 28. 20. teaching them to obſerve all things whatſoever I HAVE commanded you; which things are written that the certainty thereof MIGHT BE KNOWN, *Luke* 1. 1, 3, 4 and ſo in preaching from it, wee do no more than what the Apoſtles were commanded to do; which things, though not particularly ſpoken of in thoſe Scriptures before them, yet therin generally included, for when the Apoſtles had proved, and convinced men that Jeſus was the Chriſt, the Prophet which the Scriptures of *Moſes* tore-told of, by the ſame Scriptures they were required to hear him (that is Chriſt) in all things whatſoever hee ſhould ſay unto them, *Deut.* 18. 18.

Obj. *By this* Tho. Lawſon *ſaith, we ſhut out our ſelves from the holy men of old, who were Miniſters of the New Teſtament, of the Spirit, and not of the Letter.*

A. Many are the ſhifts of theſe men, to make voyd the true uſe of the Scriptures, yet the waking eye will ſee, and that clearly, that the Apoſtle there ſpeaks of the Letter of the Law, which both then, and now conſidered alone, killeth, for in the next verſe he calls it the Miniſtration of Death, written, and engraven in ſtones, which all may eaſily know was the Law of *Moſes*, by which no fleſh ſhall be juſtified, 2 *Cor.* 3. 6, 7. of this Letter the Apoſtles were not Miniſters of, neither are we; but even this the Apoſtles ſlighted not in the leaſt, becauſe men ſpoke of it from the Letter, for themſelves miniſtred forth the ſayings of the Prophets, which alſo was in Letter, *Acts* 18. 28. & 28. 23. but becauſe it teſtified of death to ſinners (which all were, and now are in their firſt condition) and of no remiſſion of ſins, which the New Teſtament doth; therefore the Apoſtle ſaith, we are able Miniſters of the New Teſtament, not of the Letter, but of the Spirit, which teſtament (as it is miniſtred forth) teſtifies that men may receive the Spirit, through ſubmiſſion to the law of Faith; to which agrees the words of *Paul*, he THAT MINISTRETH TO YOV THE SPIRIT, doth he it by the Works of the Law, or by the hearing of Faith? *Galat.* 3. 5. and ſaith *Peter*, Repent, and be baptiſed, and yee ſhall receive the Spirit; who alſo prayed, and layed on his hands upon the baptiſed *Samaritans*, that they might receive the Spirit, *Acts* 8. 15. 17. this appears alſo ſo to be, from that which the Apoſtle oppoſeth it unto, even the Law, the miniſtration of Death; (which is) that which teſtified of Death; ſo contrariwiſe, the miniſtration of the Spirit is

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that which testifies of the Spirit, as receiveable in the way aforesaid; wherefore the Servants of Christ ministring from, or out of the Scriptures, through his Spirit, are not shut out from the holy men of old, for they also ministred out of the Scriptures, *Acts* 28. 23. and shewed by the Scriptures that Jesus was the Christ, *Act.* 18. 28. yet were they not ministers of the Letter; yea their common Language in their Ministry was, FOR IT IS WRITTEN, FOR IT IS WRITTEN; but hee that hath another spirit saith, THE LIGHT WITHIN, THE LIGHT WITHIN, yea as the only teacher.

Herein is *Lawson* found to be unlearned, having wrested the Scriptures, though he hath spoke much of the tongue of the learned in his Book against me; the occasion of which I here shall present unto you. At a certain time *Tho. Lawson* demanded of mee what the tongue of the Learned was? according to that saying, *Isa.* 50. 4. now I knowing the snatching, and catching nature of these men, desired him to signifie the meaning of his Question in other words; which was, as he said, What the servants of Christ are to minister from? and so, said he, What is it that thou ministers from? Your Question, said I, shall be presently answered, and as for the former expressions we will pass by, since you say that this is your intention therein; for I am not satisfied concerning the intention of the Prophet in that place; and so immediatly both Question and Answer was written. (*Q.*) What it was that I ministred from? (*Ans.*) I minister from the Scriptures, through the assistance of the Spirit of God, yet notwithstanding hath he from this made a great out-cry of my unlearnedness, entitling a Book thence, therein informing men that I told him, that I knew not what the tongue of the learned was; but how farre his information savours of sincerity, and how well it becomes him that so mightily pleads for perfection, I leave it to the wise to judge; remembring this saying, what do these FEEBLE JEWS? *Nehem.* 4. 2.

The Quaker affirmeth that the Law without man, that is, the written Law, doth not convince men of sin, but Christ the light dwelling in the godly, and ungodly, Laws. Book, p. 15.

That which hath been already said, serves also to manifest the errour of this Principle, for the Scriptures being written, that the CERTAINTY of the Lords Will might bee known, which was

most surely beleeved by the Saints of old, *Luk.* 1. 1, 3, 4. must needs also certainly give us to know when we walk contrary thereunto; yea in plain words saith *Paul* to *Timothy*, the Scripture is profitable for REPROOF and CORRECTION, 2 *Tim.* 3. 16. and *Apollos* shewing by the Scriptures that Jesus was Christ, is said MIGHTILY TO CONVINCE the *Jews*; to which agrees *Pauls* direction to *Timothy* about Bishops, signifying therein that he must be one, able by SOUND DOCTRIN, both to exhort and CONVINCE the gainsayers, *Tit.* 1. 1. 9. according to which agrees the relation of the people dwelling at *Jerusalem*, Act. 2. 37. WHEN THEY HEARD THIS (to wit, *Peters* powerfull preaching by the Spirit out of the Scriptures) they were pricked at the heart; thus was he a sower that went forth, and went OUT to sow good seed into the hearts of men, *Luk.* 8. 5. but according to the sense of the Quaker, the sower dwels in the ground (the wicked world) oh horrible confusion! but it may be the Quaker will take some advantage, because it is said a sower, and not sowers; but the wise will consider that there is no room in the least for an advantage against what here, or elsewhere hath been said, for by the parable of one lost sheep, or one lost peece of silver; Christ justifies his practice in companying with many Publicans, and sinners, *Luk* 15. 1, 2, 4, 8; therefore it follows not that Christ himself in men is the sower only, though all is from him originally, for the Apostles said, 1 *Cor.* 9. 11. WE have sown unto you spiritual things; which they did in Christs STEAD, 2 *Cor.* 5. 20.

Object. *Christ saith when the Spirit is come he shall reprove the World of sin, of Righteousnesse, and of judgement*, Joh. 16. 8.

Answ. It is to bee observed that hee doth not say, when hee is come, in the World, but having before, *verse* 7. shewed the expediency of his going away, said, if I depart, I will send him unto YOU, that was his Disciples, and when he is come, (that is to you, for the World saith Christ CANNOT RECEIVE HIM, *Joh.* 14. 17.) he shall reprove the World of sin; by which Spirit, when the Disciples had received it, they went forth with all boldnesse, and utterance, plainly declaring the word of Truth, perswading men OUT OF THE LAW OF *MOSES*, AND OUT OF THE PROPHETS (which was in Scripture) from morning till evening, *Act.* 28. 23. with such power, and wisdome, as that the adversaries were not able to resist the Spirit by which THEY spake, *Act.* 6. 10. wherefore (notwithstanding this objection

jection) I have not so learned Christ, as to beleeve that the wicked hath this Spirit of promise dwelling in them, when as Christ saith, they CANNOT receive it; what God may do by his Spirit for men, at certain times, especially where other means are wanting, I here speak not against; but against this conception of theirs, *viz.* that the holy Spirit of God DWELS in all UNHOLY persons of the World, as that which alone convinceth them of sin, and of Righteousness.

Moreover saith *Paul*, Rom. 3. 20. by the Law is the KNOWLEDGE OF SIN, yea that Law by the deeds of which no flesh shall be justified; whereby the Apostle prevents the Quakers objection concerning his spirituall Law, by which alone he saies men shall be justified; and also saith *Rom.* 7. 7. that he had not known sin, but by the Law, for, saith he, I had not known lust, except the Law had said, thou shalt not covet, which Law he saith, *verse* 6. they then were delivered from, and *verse* 4. dead to; *James* also being of the same Spirit told the Saints, that in case they had respect to persons, they would be by the Law (the tenor of which was, thou shalt not commit adultery, thou shalt not kill) CONVINCED as transgressors, *Jam.* 2. 9, 10, 11. yet saith *Lawson*, the outward Law doth not convince man of sin, and his reason is, because *Paul* said that he was once alive without the Law; not considering that persons in their childish and youthfull dayes which are vanity, *Eccles.* 11. 10. may properly be said to bee without the Law (though nurtured by them that have the Law) while they live in lusts, coveting after every pleasant object of the eye; not understanding the things of God; but when the commandement comes to their understandings, capable to comprehend such things, then sin is revived, and they dye, and so remains, till remission of sin is assured to them; now in reference to those *Gentiles* that have not the written Law, *Paul* saith that they HAVING NOT THE LAW (marke that) are a Law unto themselves, (which never was said to them, or of them that had the written Law;) that is concerning such things as is held forth in the Law of *Moses*, which saith, the man that doth those things shall live by them, *Rom.* 10. 5. but the things relating to Faith in Christ, we find was made known UNTO men by outward discoveries, but something to this hath been already said.

The Quaker saith that the Scriptures are not a touchstone to try Spirits withall, as saith Lawson *in his book, pa.* 14.

The ſumme of all concerning the Quakers eſteem of the Scriptures is thus, THEY OWN IT NOT A RULE, WHEREBY THE WILL OF CHRIST MAY BE KNOWN; NEITHER THAT WHICH SAINTS (endued with the Spirit) ARE TO PREACH FROM; NEITHER THAT WHICH CONVINCETH OF SIN; NEITHER THE TOUCHSTONE TO TRY SPIRITS WITHALL; yet will they ſay that they own all the Scriptures from the beginning of *Geneſis*, unto the end of the *Revelations* (but oh their ſhamefull deceit!)

Now this laſt particular muſt needs be found ſhort of truth, becauſe the Scriptures are found to be the rule; now that which is the rule, muſt needs be the tryer, or touchſtone to manifeſt unruly perſons, though it be true that there is a gift of the Spirit, which diſcerns the unſound man, yea by very ſlender appearances, yet hereby is he not ſo to bee tryed, as to be openly publiſhed, and judged, till ſome evident diſobedience to the written Law, and ſo by their fruits we muſt know them, not he that ſaith Lord, Lord, or Light, Light, ſhall enter into the Kingdome, but he that doth the will of the Father; whoſe will is ſignified in the Scripture; moreover when Chriſt had informed his Diſciples of falſe Prophets, and falſe Chriſts, together with their works, and ſayings, which ſhould come, hee ſaid unto them, take heed, behold, I have FORETOLD YOU ALL THINGS, *Mar.* 13. 23. ye that fear God conſider, how inexcuſable we ſhall be found if (when Chriſt hath ſo expreſt his kindneſſe in foretelling the danger, and preſcribing the manner of its appearance, that we might eſcape it) if, I ſay we ſhall not take heed thereunto, comparing the workings, and ſayings of men with this written Prophecy, and ſo try the Spirits thereby; have we not good ground to beleeve that theſe men are evilly diſpoſed, in that they refuſe to come to the rule to be tryed? what, is not that to try men withall now, which Chriſt will judge and try, and judge men by in the laſt day? the word that I have ſpoken (ſaith Chriſt) ſhall judge him in the laſt day, *Joh.* 12. 48. which word is witneſſed to us in the Scripture; but *Lawſon* ſuppoſes this day to be now, which is to try every mans work, wherein the righteous is to be diſcerned from the wicked, according to that *Mal.* 3. 17, 18. 1 *Cor.* 3. 13. and therefore (ſaith hee) not the Scriptures; but alaſs, the more he endeavours to avoid the tryal thereby, the more thereby he is manifeſted; for by this he is found unlearned, though he hath ſo much ſpoken

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of the tongue of the learned, by wresting the Scriptures; for the Prophet there speaks of a day, wherein all that are proud, and all that DO wickedly shall be destroyed, leaving neither root, nor branch, *Mal.* 4. 1. which the opened eyes sees clearly is not now; of which day *Paul* speaks, in that place instanced by *Lawson*, wherefore he saith, the day SHALL declare it, from whence these men conclude, that that day then did, and now doth; but *Paul* had the Spirit of Truth; whom we find (even as a dying man) expecting a Crown of Righteousness, which (saith he) the Lord SHALL give mee at THAT DAY, 2 *Tim.* 4. 6, 8. wherefore let us prize the Law, and Testimony, to which if men speak not according, it is because they have no Light in them; though they may speak much of Light.

The Quaker saith, that Christ is already come the Second time, and George Fox *affirmed in plain words, before many witnesses, that hee knew him come within him, and he looked for him to come NO OTHERWISE; and* James Parnel *affirmeth: that they that confess not Christ come in THEIR flesh, are the Antichrist, and also affirmeth, that by preaching of a Christ in heaven, the Devil gets his work done on earth; as appears in his Book called,* Satans Design discovered, p. 19. 25.

This being well considered, is the ready way to fulfill that which is written concerning those that shall come, saying, I am Christ, deceiving many, before the com ming of Christ indeed, which cannot be till first the true Faith of his comming be made void, which these men indeavour to do; by saying that the comming of the Spirit, which Christ said he would send, was that second comming of Christ, which the Scripture so much speaks of; but evidently it appears otherwise, because the Spirit by Christ is called ANOTHER COMFORTER, *John* 14. 16. which saith, he will not come except I go away, but if I depart, I will send him unto you, *John* 16. 7. plainly shewing, that the Spirit is the comforter of the Lords people, in Christs personal absence; for when Christ spake of his own comming, he said on this wise, I will come again, yea as the SON OF MAN, *Matth.* 24. 37. *John* 14. 3. but speaking of the Spirit, saies, I will send HIM unto you; which when the Apostles had received, they went forth testifying the Lord Jesus, not come within them, but as *Peter* said, whom the HEAVEN must receive, till the times of restitution of all things, *Act.* 3. 21. yet at this time had *Peter* the Spirit; but lest there should be room for the Quakers to say

that that Heaven was within them; consider also the relation of *Stephen*, who stedfastly looking UP into Heaven, saw the HEAVENS OPENED, and the SON OF MAN, standing on the right hand of God, yet was he FILLED with the Spirit; but his wisdome was to distinguish between him sent, and the sender; and in this Faith he DYED; and a long season afterwards we find *Peter* remaining the same; confidently affirming that Christ was gone into Heaven, 1 *Pet.* 3. 22. signifying to the Elders, that when the chief Shepheard SHALL APPEAR, ye (saith he) shall receive a Crown of glory, 1 *Pet.* 5. 4. to which agrees the Faith of *Paul*, and *Timotheus* also, who looked for the Saviour Christ FROM HEAVEN, *Phil.* 3. 20. what from the fleshly hearts of men? judge ye that are wise; these also at that time had the Spirit; to which agrees also the Faith of the Apostle *John*, who said, when he SHALL appear, we shall be like him, 1 *John* 3. 2. yet then it was the Spirit appeared unto him; the Church of the *Thessalonians* was of the same Faith, waiting for Christ FROM HEAVEN, 1 *Thes.* 1. 10. yet then were they the Elect of God, *vers.* 4. the *Corinthians* also being inriched by him in all utterance, and in all knowledge, comming behind in no gift, yet were waiting for the comming of Christ, 1 *Cor.* 1. 5, 7. the Church of *Thiatyra* was to hold fast, that which they already had, till he come, *Rev.* 2. 25. judge nothing before the time, untill the Lord come, 1 *Cor.* 4. 5. yet saith *Thomas Laucock*, where is the promise of his comming? is he asleep? but *Peter* tells such scoffers, that the Lord is not slack concerning his promise, but is long-suffering towards men, not willing that any should perish, 2 *Pet.* 3. 9. wherefore be patient UNTO THE COMMING of the Lord, *Jam.* 5. 7. for this is the true Grace wherein we stand, even that which brings salvation, for (saith *Paul*) the Grace of God, that bringeth salvation, teacheth us to live godlily in this world, and to LOOK FOR the glorious appearing of Jesus Christ, *Titus* 2. 11, 12, 13.

Object. *The Saints waiting for the comming of Christ, was but for a greater measure of Christ.*

Answ. That which is spoken elsewhere concerning their denyal of the Lord Jesus, will shew the emptiness of this objection; yet consider, Christ was not taken up into Heaven by measures, and at times; but while he blessed them, he was parted from them, *Luk.* 24. 51 and he shall SO COME IN LIKE MANNER as the Disciple did SEE him go into Heaven, *Act.* 1. 11. wherefore the usual ex-

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preſſion in Scripture is, the COMMING, not COMMINGS of Chriſt; where it is ſpoken of him, ſince his aſcenſion; wherefore ſaith *Paul* to the Saints, be ye not ſoon ſhaken in mind, or troubled, neither by Spirit, nor by Word, nor by Letter, as from us, as that the day of Chriſt is at hand, for that day ſhall not come, except there be a falling away firſt, &c. 2 *Theſ.* 2. 2, 3. yet ſaith the Quaker, it was in a great meaſure come, but thereby he is found to be led by that Spirit, which then troubled the Saints, pretending the day of Chriſt to be, before it was to be, which *Paul* afterwards calls a myſtery of iniquity then working, *verſe* 7. by this alſo he makes void the uſe of Chriſts parables, concerning his comming, which himſelf ſets out by a man taking a far journey, giving authority to his ſervants, *Mar.* 13. 34. who after a long time commeth, and reckoneth with them, *Mat.* 25. 19. in what manner he is capable to come, judge ye, and remember that Chriſt ſaith HE IS AS A MAN, as aboveſaid (that is in reſpect of his ſuddain comming at a time;) wherefore he ſaith, watch, and pray, for ye know not when the TIME is; *Mar.* 13. 33. moreover conſider that *Peter*, even when hee was ready to DYE, witneſſed not the day of the Lord come, but ſaith, the day of the Lord WILL COME, 2 *Pet.* 3. 10. & 1. 14. in like manner *Paul* when he was ready to DYE, ſaid that there was laid UP for him a Crown of Righteouſneſs, which (ſaith he) the Lord SHALL give mee at THAT DAY, and not only to mee; but unto all that love his appearing, 2 *Tim.* 4. 6, 8. and the holy men of old dyed in the faith, NOT HAVING RECEIVED THE PROMISES, *Heb.* 11. 13.

Another way I take notice of, whereby faith in the true comming of Chriſt is indeavoured to be (at preſent) made void; and that is by perverting the ſignes of his comming into myſteries, and ſo ſcrues them to be ſignes fulfilled in them, before their conceived comming of Chriſt; but unto you that fear the Lord, this

I ſay, that there is a good ground for us now to beleeve that diſtreſs and perplexity of Nations; the Sea, and waves roaring, mens hearts failing them for fear, the powers of Heaven being ſhaken, are ſignes of Chriſts comming; as there was for the Saints of old to beleeve that *Sions* King, even the Lord Jeſus, ſhould come riding upon an Aſſe, and a Colt the fole of an Aſſe, *Zach.* 9. 9. which even ſo was fulfilled, *Matth.* 21. 4, 5.

And alſo as good ground for us now to beleeve, that as the lightening ſhineth out of the Eaſt, even unto the Weſt, SO the comming

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of the ſon of man ſhall be; as there was for the people of God in the dayes of old to beleeve, that the Chriſt which was to come, ſhould be prized at thirty peeces of ſilver; with which ſhould be bought the Potters field, *Zach.* 11. 12, 13. which even ſo came to paſs, *Matth.* 27. 3, 7, 9.

Alſo as good ground for us now to beleeve, that there ſhall ariſe many falſe Chriſts, ſaying, I am Chriſt, ſhewing great ſignes and wonders, before the comming of Chriſt, as ſignes of his comming; as there was for *Iſrael* to beleeve, that the Chriſt was to be numbred with tranſgreſſors, *Iſaiah* 53. 12. which even ſo came to paſs, *Mark* 15. 28.

There is alſo as good ground for us to beleeve, that the Sun and Moon ſhall be darkned before the coming of Chriſt, as ſigns of his coming; as *Iſrael* had to beleeve, that a Virgin ſhould bear a Son, whoſe name ſhould be *Immanuel*, that is, God with us, *Iſa.* 7. 14. which even ſo alſo came to paſs, *Mat.* 1. 22, 23.

As good ground alſo there is for us now to beleeve that the Stars ſhall fall from Heaven, before the coming of Chriſt; as *Iſrael* had to beleeve that there was a time to come, wherein a voyce of lamentation, and bitter weeping in *Ramah* ſhould be heard, *Rachel* weeping for her Children, &c. *Jerem.* 31. 15. which you know came ſo to paſs, *Mat.* 2. 17, 18.

As good ground alſo there is for us now to beleeve, that Chriſt ſhall come in the Clouds of Heaven; as *Iſrael* had, to beleeve that the Prophetical words of *David* ſhould be literally fulfilled (*viz.* in my thirſt they gave me vinegar to drink, *Pſal.* 69. 21) as evidently they were, *Mat.* 27. 48.

O remember the myſtery of iniquity, leaſt you daſh your ſelves in peeces againſt that rock; for, conſider, would Chriſt, yea when he made it his work to preſcribe the future dangers, that the Saints ſhould not be deceived, would he, I ſay, then deliver theſe many Signs, as he did, and intend that they ſhould bee myſteriouſly underſtood, and not in the leaſt ſignifie it, judge yee that are judicious; and conſider how this opinion of Chriſts coming only in men croſſes the Scriptures, for when Chriſt comes, he comes in glory, WITH his Angels, and WITH ten thouſand of his Saints, *Jud.* 14. And the Lord my God (ſaith the Prophet) ſhall come, and all the Saints WITH thee, *Zech.* 14. 5. (they being firſt caught up to meet the Lord in the air, and ſo ſhal EVER BE WITH THE LORD, 1 *Theſſ.* 4. 17. BEFORE whom ſhall be GATHERED

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all Nations, and hee (*AS A SHEPHEARD*) ſhall divide one from another, *Matth.* 25. 31, 32. Moreover, then Saints ſhall bee free from death, from ſorrow, from teats, yea from all manner of pain ſaith the Lord, *Revel.* 21. 4. yea Saints vile bodies ſhall then be made like unto the glorious body of Chriſt, *Phil.* 3. 20. 21. and they that be wiſe ſhall ſhine as the brightneſs of the Firmament, and as the Stars for ever and ever, *Dan.* 12. 3. yet ſaith *Fox*, Chriſt is come, and he looks for him to come no otherwiſe, but how, where, and in whom do theſe things appear? O the nakedneſs of this Dream! Moreover, when he comes, he ſhall rebuke ſtrong Nations, and they ſhall beat their Swords into Plow ſhares, and their Spears into Pruning-hooks; Nation ſhall not lift up ſword againſt Nation, neither ſhall they learn Warre any more, *Mich.* 4. 3. yea he maketh Wars to ceaſe unto the end of the earth, *Pſal* 46 9. But doth this (O Friends) appear? and not rather Nation againſt Nation, and Kingdom againſt Kingdom, even as Chriſt foretold ſhould come; wherefore he that ſhall come will come, and will not tarry.

Obj. *Saints are the Temple of God, and God dwels in them; and know you not that Chriſt is in you, except yee be reprobates; and Chriſt is in you the hope of glory.*

Anſ. Moſt true it is that Saints are the Temple of God, and God doth now as well as heretofore dwell in his people; but *Paul* that ſpake theſe words, alſo ſaith, that Saints are an habitation of God *THROVGH THE SPIRIT*, Epheſ. 2. 22. which (ſaith he) yee have OF God, and your Body is the Temple of the holy Spirit. 1 *Cor.* 6. 19. And know yee not that yee are the Temple of God, and that the SPIRIT OF GOD dwelleth in you? 1 *Cor.* 3. 16. yet we finde that theſe WAITED FOR THE COMING of the Lord Jeſus, 1 *Cor.* 1. 7. and unto that very Church unto which *Paul* ſaid, (Chriſt in you the hope of glory) He alſo ſaith, When Chriſt who is our life SHALL APPEAR, then ſhall we appear with him in glory, *Col.* 3. 4. even when the Lord Jeſus SHALL be revealed FROM HEAVEN, 2 *Theſſ.* 1. 7. wherefore *Stephen* (though filled with the Spirit) yet teſtified to death, that he, looking UP into Heaven, ſaw Jeſus ſtanding on the right hand of God; yet if any man have not the Spirit of Chriſt he is none of his, *Rom.* 8. 9. which (ſaith Chriſt) will not come unto you except I GO AWAY, *Joh.* 16. 7. which Spirit the Saints receiving, did not declare him to bee their only inheritance, but

(saith *Paul*) the EARNEST of our inheritance, UNTIL the redemption of the purchased possession, *Eph.* 1. 14. Christ dwelt in them by faith, the hope of glory; he saith not as the possession of glory: yet saith the Quaker, Christ is come already in their flesh, and hath given them eternal life in possession; and is not afraid to say, that by preaching of a Christ in Heaven, the Devil gets his work done on earth, though a Cloud of Witnesses from the Saints of old, that witnesseth their faith in Christ, that was in Heaven; yet did they the work of the Lord, opposing the Antichristian spirits; though the Quaker, to the great abuse of the Scriptures, say, that such are the Antichrists that cannot confess Christ come in THEIR flesh; (but of this you shall hear in the next particular.)

The men of God said, that Christ Jesus shall SO COME as yee have seen him go into Heaven; the Quaker saith, not SO, but let us (with *John*) say, even SO COME LORD JESUS. But that which is written must first be accomplished, even the revelation of the Man of sin, the Son of perdition, 2 *Thess.* 2. 3, 4. the vile person which *Daniel* Propheſied of, succeeding the raiser of Taxes, *Dan.* 11. 20, 21. who shall do according to HIS WILL (the light within he saies) and shall exalt himself, and magnifie himself above every God, and shall speak marvellous things against the GOD OF GODS; neither shall he REGARD THE GOD OF HIS FATHERS (who witnessed their God to bee in Heaven) but tells us of a God within their flesh, so as to expect his coming NO OTHERWISE; wherefore saith *Daniel*, he shall acknowledge a STRANGE GOD, *vers.* 36, 37, 39. by whose direction he shall make Warre with the Saints, and shall prevail against them; UNTILL the ancient of days come, and the time when the Saints shall possess the Kingdom, *Dan.* 7. 20, 21, 22. hee shall indeed THINK to change Times, and Laws, but the Judgement shall sit (though he say it bee past to him) and the Kingdom, and Dominion, and the greatnes of the Kingdom under the whole Heaven shall be given to the Saints; wherefore comfort one another with these words, *vers.* 25, 26, 27. for though for a season we may be slighted by reason of him, whose looks (*Daniel* saith) is more STOVT THAN HIS FELLOWS, *Dan.* 7. 20. and though GREAT WORDS may bee spoken against the most High, *vers.* 25. who is our God, whom we witness to be in Heaven, as the holy men of old did; yet he shall defend from Heaven to our joy, and in that day this shall bee said, LO, THIS IS

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OVR GOD, we have waited for him, and he will save us, *THIS IS THE LORD*, we have waited for him; we will bee glad and rejoyce in HIS SALVATION, *Isa.* 25.9. but of this Salvation the foolish Virgins comes short of, as well as the Antichrist; wherefore in the fear of the Lord, our God, *BE ZEALOVS, WATCH AND PRAY WITH FASTING.*

Mark I pray you, the foundation that is already laid, for the mystery of this iniquity to work upon; (I mean their saying that Christ is come, and their looking for him no otherwise to come) for the Scripture saith, when Christ comes, he will command his Angels, to gather out of his Kingdom all things that offend, *Mat.* 13.40, 41. then also the Nations is to be ruled with a Rod of Iron, and shall be broken like a Potters vessel, *Rev.* 2.25, 26, 27. Christ revealing himself from heaven, in flaming fire, taking vengeance on them that know not God, 2 *Thess.* 1.7, 8. we (saith the Quaker) are the only Ministers of God; and they are said to be made a flame of fire, *Heb.* 1.7. and (say they) Christ is now revealed in us, as aforesaid; what then should hinder them (who are so apt to pervert the Scriptures) in time, to bee perswaded in flaming fire, to take vengeance on them that know not God, in their sense, and that offend in their sense; and pretend it to be Christ in them, the flaming fire taking vengeance according to the Scriptures; but perhaps the Quaker will say at present, as *Hazael* did, What, am I a Dogge, that I should do this great thing? 2 *King.* 8.13. yet it may be the issue like that of *Hazael*; however (O Friends) let not things present, nor things to come separate us from the love of God which hath abounded to us in Christ Jesus.

The Quaker saith, that the Offering of Christs Body to be broken, and his Blood to be shed, avails not, so as (through faith therein) to set free from sin; but blood in a Mystery, and a body in a Mystery, which we know not what it is, saith Lawson *in his Book*, p.18. *which was typified by the fleshly body of Christ, and his Blood; and so in them is fulfilled the Prophesie of* Peter, *who foretold the bringing in of damnable Heresies, even DENYING THE LORD THAT BOVGHT THEM, which they must needs do, that affirm Christ it already come the second time; and LOOKS for him to come NO OTHERWISE, whom (they say) NEVER DIED.*

All that is written must be fulfilled, therefore this may not seem strange, nor indeed those many DOVBLE-MEANING expres-

sions that we meet withall, as coverts to hide the nakedness thereof; for saith *Peter*, they shall PRIVILY bring in this damnable Heresie, 2 *Pet.* 2. 1. therefore though *John* speak of a people that denieth both Father, and Son, yet that they should not pretend both, is altogether incredible; considering that Sathan transforms himself to be (as it were) an Angel of *LIGHT*, wherefore it is said to be a *MYSTERY* of iniquity; Oh then how should we labour to be enriched with heavenly wisdom? for the hour is a coming, and now is, wherein we must wrastle against Principalities, and the Powers of the darkness of this World; and who is sufficient for these things? surely they, and they only that are not ashamed of the Lord Jesus, and his words, without whom we can do nothing, whom the Quaker knows not, owns not, for God hath sent him the strong delusion that he should beleeve a lye.

Wherefore hee saith boldly, but blasphemously, that the Lord Jesus whom we profess is accursed, professing a spirit within him, to be the only Christ, which he supposes was in the fleshly Body of Christ, and there suffered reproaches, revilings, and the like, and is (saith *Parnel* *) NOW manifested in the likeness of sinful flesh, to condemn sin in the flesh, yea and that (saith *Nayler* *) by his own sufferings with them, in them; but *Paul* being of another spirit, speaks of the fleshly Body of Christ, in that place, *Rom.* 8. 3. which was indeed the likeness of (but not) sinful flesh, *Heb.* 4. 15. and not in the least of the sinful flesh of men, so as to bear away sin by his suffering in their bodies; for saith the Apostle, himself bare our sins in his *OWN BODY* on the Tree, 1 *Pet.* 2. 24. and by this *ONE OFFERING* he hath perfected for ever them that are sanctified, *Heb.* 10. 14. having made thereby a way for such to enter boldly into the holiest, even by his *BLOVD*, through the vail, that is to say, *HIS FLESH*, *verse.* 19 20 according to which the Apostle saith, he hath made peace through the bloud of his Cross, *Col.* 1. 20. and you hath hee reconciled in the *BODY OF HIS FLESH, THROVGH DEATH*, *verse.* 22. not flesh and bloud as Types, for my Flesh is meat INDEED (saith Christ) and my Bloud drink INDEED; which he gave for the life of the World, himself being the substance of those many types of the Law; wherefore the bodies of those Beasts, whose bloud was brought into the Sanctuary for sin, being burnt without the Camp, Jesus also, that he might sanctifie the people, with his own bloud, suffered without the

* In his Shield of Truth, p 34.
* In Satans design discovered, p. 25.

the Gate, *Heb.* 13. 11, 12. according to which, saith *Peter*, yee were redeemed with the precious bloud of Christ, as of a LAMBE without blemish, 1 *Pet.* 1. 19. and without SHEDDING of bloud is no remission, *Heb.* 9. 22. even the bloud of his CROSS, *Col.* 1. 20. now consider I pray you, whether he be not of that number which counts the bloud of the Covenant an *UNHOLY THING*, that shall deny the effect of this bloud, and tells us of bloud in a mystery? Oh remember that iniquity appears in a mystery; for what is there required of us by the Lord, that may not, upon this account, be made voyd at mans pleasure, though never so plain? Did the Apostles preach up Justification by the Bloud of Christ, and yet is Justification by another thing, which they in the least speak not of? God forbid; moreover, how full are the Scriptures of expressions that signifies to us reconciliation by the death of Christ, yea the death of the *CROSS*, *Phil.* 2. 8. yet even this also is perverted into a mystery by these men, who imagines that Christ never dyed; but this Serpent lyeth hid in the Grass, and is not easily to be seen, but the Grass withereth, and the Man of Sin shall be revealed the Son of perdition; and this mystery springs from an opinion that the spirit suffering within that Person of Jesus, was the Christ, and so readily you shall hear them say, that they own him, who witnessed a good confession before *Pontius Pilate*, meaning the spirit within him. Moreover they will say, that they own him, who suffered upon Mount *Calvary*, meaning the spirit within him; which spirit they say, is now within their bodies of flesh; now judge yee, how fair a foundation hereby is laid for those sayings to bee built upon, which was foretold should be said by many that should arise, saying, I AM CHRIST; which must be before the end, which whenever it is, let us remember that the Christ indeed hath charged us, saying, *BELEEVE THEM NOT*. Now that the fleshly Body of Christ, as it was by him offered up to death, even the death of the Cross, relates to the salvation of the Beleever, as effected through that, is further evident, because the Apostles (who well knew what Christ was) testified to the *Jews*, that they had by wicked hands crucified, and slain the Lord Jesus, *Acts* 2. 23. and betrayed, and murthered the just one, saith *Stephen*, Acts 7. 52. whom they slew, and hanged on a tree, saith *Peter*, Acts 10. 39. and this was charged upon them for their wicked act towards the person of Jesus of *Nazareth* without them (and not for murthering of Christ within them, as it is very likely the deceived soul would have it) because

the Apoſtle in his charge, declares that when they had fulfilled all that was written of him, they took him (whom they had ſlain) *DOWN FROM THE TREE*, and laid him in a *SEPVLCHRE*, *Act.* 13. 28, 29. whom God raiſed, with whom the Apoſtles ate, and drank after his reſurrection, *Act.* 10. 41. even him whom the *Jews* ſlew, and hanged on a tree, *verſe* 39.

Now we cannot but know, that it was a fleſhly, ſubſtantiall body of Chriſt, that they ſlew, murthered, and crucified upon the tree, and in ſo doing, the Apoſtles unanimouſly affirm that they ſlew Jeſus, (which in Engliſh is SAVIOUR) and yet doth hee not, through it, ſave? God forbid that we ſhould thus deny the Lord that bought us; for HE that the *Jews* thus ſlew, and hanged on a tree, with whom the Apoſtles ate, and drank after hee roſe from the dead, HE (ſaith *Peter*) commanded us to preach, and to teſtifie that it is HE (marke) which was ordained of God to bee the Judge of quick, and dead; and to HIM, ſaith *Peter*; give all the Prophets witneſſe, *Act.* 10. 39, 41, 42, 43. yea the Angel of God deſcending from Heaven, bears witneſſe to this truth, who ſaid to the holy women, that came to the Sepulchre; Jeſus (that is the Saviour) is not here, he is riſen, behold the place where they laid HIM, *Mar.* 16. 6. where the LORD LAY, *Matth.* 28. 6. yet will the Quaker ſlight this body, but thereby he is found to have a differing Spirit, from that which the Apoſtles had; and ſo a falſe Spirit; for they handling this body with their hands, in the relation thereof, ſaid, that which we have ſeen with our eyes, and looked upon, and our hands have handled of the Word of life, 1 *John* 1. 1. and ſaith *Peter*, God hath made that SAME JESUS, whom yee have crucified both LORD AND CHRIST, *Act.* 2. 36. and the Quaker, denying this, is Antichriſt for hethat confeſſeth not Jeſus Chriſt come in the fleſh is Antichriſt, ſaith *John*, 1 *Joh.* 4. 3. now by what hath been ſaid, tis evident that the Quaker confeſſes him not come in fleſh as all the Apoſtles did, ſo as through the breaking of it, and blood-ſhedding of it, to effect mans ſalvation; but the body that doth this, we know not what it is (ſaith *Lawſon*) yea ſo ſlender a reſpect have they to his body of fleſh, that they deny the glorification of it, and ſo its aſcenſion into Heaven and ſo now (ſay they) hath it not, and this they manifeſt, by ſaying Chriſt is already come the ſecond time, and looking for him to come no otherwiſe: and moreover theſe men makes void the ordinance of the Lords ſupper, which was inſtituted to hold forth (by a reſemblance) the breaking of the

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body of Christ, and the shedding of his blood, which was shed for the remission of sins; this I say they totally disown, as a carnal thing by which they show their low esteem of that which is signified by it, having conceived to themselves a body, and blood in a mystery, that sets free from sin; which we find not according to the Law, and Testimony, therefore it proceeds from darkness.

Object. *This is (saith the Quaker) a knowing Christ after the flesh,* 2 Cor. 5. 16.

Answ. The diligent Scripture-searching soul may find, that the knowing of Christ, reconciling men in the body of his flesh, through death, *Col.* 1. 22. and his being now glorified therein, is not a knowing Christ after the flesh; for equally as the Apostles knew not Christ after the flesh; so they knew not the Saints after the flesh, but them they could not know, as not having bodies of flesh, neither as not to practice with their bodies, through the Spirit, for themselves required the same people to glorifie God both in their body and in their Spirit, (which saith the Apostle) are Gods, 1 *Cor.* 6. 20. which bodies being sown in the earth, they testified should be raised again glorified, so that by this the Apostles did not in the least slight the fleshly body of Christ, nor the effects wrought for the sons of men, by his being put to death in the flesh; but having spoken at large before in the third chapter concerning the ministration of the Law, as done away, and of the present being of the more glorious ministration of the Gospel, concludes as to that, saying, that henceforth we know no man after the flesh; yea though we have known Christ after the flesh, that is, had esteem of him, in reference to the fleshly, birth-priviledged seed, of whom he came, as concerning the flesh, *Rom.* 9. 5. thus the Apostles knew Christ no more, but rather as HE was declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead, *Rom.* 1. 4. and that *Pauls* intention, in slighting the knowing after the flesh, is after this manner, is further evident. *Phil.* 3. 3, 4. where he speaking of himself, saith, that if any man might trust in the flesh, or have confidence in the flesh, he might much more, and his reasons are, because he was circumcised the eight day, of the stock of *Israel*, of the Tribe of *Benjamin*, *&c. vers.* 5. which plainly shews how men were known after the flesh in the old ministration, which is now made void by the comming in of a more glorious ministration.

Object. *The flesh profiteth nothing, saith Christ, from whence 'tis likely the Quaker will object.*

Answ.

Anſw. Conſider, we find the Apoſtle *Peter*, being one of them that Chriſt ſpake theſe words unto, teſtifying that Chriſt hath once ſuffered for ſins, that he might bring us to God, being put to death in the fleſh, but quickened by the Spirit, 1 *Pet.* 3. 18. now did not he, even HE underſtand Chriſt, though filled with his Spirit, which was to guide them into all truth, judge ye? and withall conſider the occaſion of theſe words of Chriſt, *John* 6. 63. which was a propoſed queſtion by Chriſt himſelf, as appears *verſe* 62. what will ye ſay if ye ſhall ſee the ſon of man aſcend up where he was before? the fleſh (ſaith Chriſt) profiteth nothing; (that is, in reference to his perſonall tarryance with his Diſciples) for tis (ſaith he) the Spirit that quickneth, which will not come unto you, except I go away, wherefore Chriſt perſwadeth them that it was expedient for him to go away, *Joh.* 16. 7. that is, to aſcend up where he was before; but as himſelf ſaith, he muſt FIRST ſuffer many things, *Luk.* 17. 25, yea and it behoved him thus to ſuffer, *Luk.* 24. 46. and what, doth this profit nothing? God forbid; for herein is the love of God manifeſted, in that, while we were yet ſinners, Chriſt dyed for us; who (at that time) ſaid to his Diſciples, that he gave HIS *FLESH* for the life of the World, *verſe* 51. that whoſoever eat thereof, and drink his blood (that is, as himſelf ſaith, beleeveth on mee) ſhall never hunger, nor thirſt, *verſe* 35. whoſoever therefore loves him not, let him be (ſaith *Paul*) *Anathema, Maranatha.*

This may ſerve alſo to diſcover the unlearnedneſſe of *Lawſon*, who cannot confeſs that Chriſt is a diſtinct being from the Father, though hee ſay, *John* 14. 28. my Father is greater than I; unto whom he prayed, lifting up his eyes unto Heaven, *John* 17. 1. who is now a MEDIATOR between God, and men; even the MAN Chriſt Jeſus, 1 *Tim.* 2. 5. now if Chriſt be not diſtinctly conſidered, then how is he a mediator? for *Paul* ſaith, a mediator is not of one, but God is one, *Gal.* 3. 20. wherefore by this the Quaker is but the more revealed what he is; for conſider, the Spirit now dwelling in their fleſh, is alſo the Father, and Son, (in their account) and they look for him to come *NO OTHERWISE*, as ſaid *George Fox*, before many witneſſes; (the truth in Chriſt I ſpeak, and lye not) and ſo are they found to be the *ANTICHRIST*, that the Apoſtle ſpeaks of, denying the Father, and the Son, 1 *John* 2. 22. in whoſe fear let us live, not *TOUCHING THE UNCLEAN THING.*

The Quaker ſaying, as aforeſaid, alſo ſaith, and indeed cannot but

ſay

ſay, that Chriſt aſcended not into Heaven, with that body which God raiſed from the dead, and glorified, and Thomas Laucock *being ſeveral times asked by mee, where that Heaven was that Chriſt aſcended up into, and now was in, he anſwered, clapping his hands upon his breaſt, ſaying,* WITHIN MEE, WITHIN MEE.

Him, whom the *Jews* crucified on the tree, and ſlew, God raiſed from the dead, *Act.* 10. 39, 40. who being raiſed, bid his Diſciples behold his hands, and feet, bidding them alſo to handle him, ſaying, a Spirit had not fleſh, and bones, as ye ſee mee have; HEE that was raiſed again, and THUS ſpake to his Diſciples, *Luk.* 24. 39. HE led them out as far as to *Bethany*, and HE lift up his hands, and bleſſed him, *verſe* 50. and while HE bleſſed them, HE was parted from them, and carried UP INTO HEAVEN, *verſe* 51. and this is made good alſo by the Teſtimony of *Stephen*, who ſaid that hee ſaw the Heavens opened, and the SON OF MAN ſtanding on the right hand of God, even Jeſus whom God raiſed (ſaith *Paul*) from the dead, 1 *Theſ.* 1. 10. yea confirmed with his own Teſtimony, *Rev.* 1. 18. I am hee that liveth, and WAS DEAD, and behold, I live for evermore; wherefore I ſay; as *Peter* ſaid, LET ALL KNOW ASSUREDLY that God hath made the SAME JESUS, whom the *Jews* CRUCIFIED, both LORD and CHRIST; *Act.* 2. 36. but if any be ſo obſtinate, and ignorant, as to beleeve that Heaven is within theſe mens mortall, and corruptible bodyes, and that Chriſt, whom the *Jews* crucified, is now dwelling therein, as his throne, and there is a mediator between God and men, let him bee, let him bee ignorant ſtill -- that which is ſaid in the former particular, manages this truth alſo.

The Quaker ſaith, that ſome of them are already come unto the END OF FAITH, this Thomas Lawſon, John Slee *gave mee in writing, which thing I denying, they thought it advantagious to their cauſe to publiſh it*: Lawſ. *book. pag.* 10.

This their affirmation gives us to underſtand what glory (if I may ſay glory) it is they expect, and own, and moreover by this we may moſt clearly diſcern their denyall of the reſurrection, for otherwiſe they cannot ſay with any pretence, that they are NOW at the end of Faith; wherefore our confidence towards God, concer-

ning a reſurrection, is alone ſufficient to manifeſt the emptineſs of this ſaying of theirs; which they would eſtabliſh from *Pauls* expreſſion to *Timothy*, *ch.* 1. 9. Who hath ſaved us, &c. but how? according to his own purpoſe, and grace given us (ſaith *Paul*), in CHRIST JESUS, who is our life, and when he ſhall appear THEN ſhall we appear with him in glory, *Col.* 3. 4. for unto them that LOOK for him, ſhall he appear the ſecond time without ſin unto ſalvation, *Heb.* 9. 28. in which day, all tears ſhall be wiped away, but *Timothy*, who among others is ſaid there to be ſaved, was in ſorrow, even to tears, wherefore *Paul* had a great deſire to ſee him, being mindfull of his TEARS, *verſe* 4. in that day alſo all afflictions, and miſery ſhall be done away, but *Timothy* is exhorted to partake of afflictions, and to endure hardneſſe, *verſe* 8. 2, 3. moreover ſaith *Paul*, the Scripture is able to make thee (not hath made thee) wiſe unto ſalvation, &c. yea and that which is more plain, *verſe* 5. *Timothy* is ſaid to have unfeigned faith, and *verſe* 13. is exhorted to hold faſt the form of ſound words, in Faith, and Love; yet is this brought by *Lawſon* to prove that they were at the end of faith. Oh ſad blindneſs! how do they erre, not knowing, or rather ſlighting the Scriptures? --- the ſumme of this is thus; the Quaker affirms, that Faith is at an end; *Paul* affirms, NOW ABIDETH FAITH, 1 *Cor.* 13. 13. another Doctrin, another Spirit.

The Quaker alſo holds, that they are NOW in poſſeſſion of the Kingdome of Chriſt, and have eternall life really in POSSESSION. Lawſons *book, pag.* 9. 19.

Oh how are the right wayes of God perverted! what is it, that men come not to beleeve, when they leave the holy Scriptures as to be their rule? theſe men talk much of Light, but they that were in the Light indeed, teſtified that the Saints inheritance was RESERVED in Heaven for them, 1 *Pet.* 1. 4. yet did they rejoyce with joy unſpeakable and full of glory, *verſ.* 8. through Faith in the Promiſes, which the holy men of old RECEIVED NOT, but died in Faith, *Heb.* 11. 13, 39 what hath not *Abraham*, *Iſaac*, and *Jacob* received the Promiſes? and yet will theſe men ſay that they have? oh that they had a face, to bluſh at theſe things; how do they, in their conceptions, exalt themſelves above the Saints of old? yea above the Apoſtles; for henceforth (ſaith *Paul*) there is LAID UP for mee a Crown of Righteouſneſs, 2 *Tim.* 4. 8. whoſe confidence was, that he ſhould be preſerved UNTO his heavenly Kingdome, *verſe*

18. and so they witnessed Christ to bee a Priest of good things, TO COME, *Heb* 9. 11.

Object. *This cannot be so saith* Lawson, *because Saints are said to be delivered from the power of darkness, and translated into the Kingdome of Christ*, Col. 1. 13.

Answ. Men before conversion are under the power of darkness, which is the broad way that leads to destruction; but being converted, are on the contrary, under the power of Christ; and so are in the ready way to the possession of the Kingdome; for unto that very people that *Paul* testifies thus to be translated into the Kingdome; he speaking of their hope, said that it was LAID UP for them in Heaven. *vers.* 5. and to them also (he saith) ye know that of the Lord ye SHALL receive the reward of the inheritance, *Col.* 3. 24. not HAVE received, therefore not in the possession of the Kingdome; which is Saints reward; which they have now by promise, wherefore saith the Apostle, God hath chosen the poor of this world rich in faith, and HEIRS (not possessors) of the Kingdome, which he hath PROMISED to them that love him, *Jam.* 2. 5. this little will serve for them that owns the resurrection, for the apprehension of present possession of eternall life (which is Saints reward) destroyes the truth of that; wherefore let us give diligence to make our calling, and election SURE, and so an enterance shall be ministred unto us abundantly, into the Kingdome of Jesus Christ, 2 *Pet.* 1. 11.

The Quaker also fully denieth the Resurrection of the body, which they have often to me acknowledged, and Thomas Lawson, John Slee (*Quaker-teachers*) *gave me their understandings thereof in writing* (*namely*) *that NOTHING that goes into the Grave shall rise again; I speak the truth in Christ, I lye not.*

Many are the shifts of them concerning this particular, insomuch that sometimes they do (by their DOUBLE-MEANING expressions, perswade enquiring Souls that they own the Resurrection, sometimes also they endeavour to shew persons their weakness, in searching after the Resurrection, it being a deep mystery; shewing them, that they ought first to wait upon the light within, and that will reveal such things unto them in due season; and indeed hereby they shew that they have a spirit like *Balaams*; who being willing to answer the desire of *Balack* (but could not, because *Israel* was obedient according to the Scriptures) at length taught *Balack* to lay a stumbling-block before *Israel*; and when they forsook

their God, in committing Whoredom, &c. THEN *Israel* was subject to the Curse; so likewise doth the Quaker, endeavouring first to take off people from observing the Scriptures; as their rule, perswading them to wait upon their light within, as the ONLY teacher; and when they have herein prevailed, then (oh then) the poor souls are subject to swallow in errours apace, yea though most plain, in opposition to the Scriptures, for otherwise they would not slight that cloud of Witnesses, concerning the resurrection from the dead; but though *Israel* play the harlot, yet let not *Judah* offend, but fear ye the Lord who is Almighty, and can as well raise up man again, after he is returned to dust, as he did at first form him of the dust of the earth; and withall search yee the Scriptures; remembring that men formerly erred concerning the Resurrection, not KNOWING THE SCRIPTURES, nor the POWER of God, *Matth.* 22. 29. Consider, Christ is said to be the first fruits of them that sleep, 1 *Cor.* 15. 20. the FIRST that should rise from the dead, *Acts* 26. 23. and the Quakers mystery may not here show its self, for Christ never was dead in sin; but bodily dead he was, and the same body which was laid in the Sepulchre, God raised, as is evident, *Luke* 24. 3, 5, 6, 12. who being raised, testified that he had flesh, and bones, *vers.* 39. but yet in a glorious manner; thus was Christ the first that rose from the dead; now if the fleshly bodies of men shall not also arise, and be made glorious, consider how Christ can be said to be the FIRST that rose from the dead; for where there is not a second, there cannot be a first; wherefore it follows, that the Sons of Men shall be raised in the likeness of his Resurrection; wherefore the Apostle makes the Resurrection of Christ his first, and great Argument to satisfie the *Corinthians* that staggered about the Resurrection; concluding that men must needs rise, because Christ was risen; to which agrees the words of Christ, *Joh.* 5. 28, 29. the hour is COMING, in the which all that are in the Graves shall hear his voyce, and shall come forth, they that have done good unto the Resurrection of Life, and they which have done evil unto the Resurrection of Damnation; but when I have produced this to these men, they slight the pure intention thereof, and tell me, that I am NOW in the grave there spoken of, meaning the grave of sin; O remember the mystery of iniquity, that is to be revealed in the last dayes! which hath here no place, though it shrouds its self in with his fig-leaved garments, but truth discovers its nakedness; for by graves, cannot be meant graves of sin, in this

place

place; first, because Christ had spoken before in the 25. *verse* of men dead in sin (whom the Quaker supposes are in their graves) saying, the dead shall hear the voice of the Son of God, and they that hear shall live; (secondly) because of the time mentioned by Christ, when this rising again from the grave should be, which he signifies in these words; the hour is COMMING, not come, and now is, as he said before, when he spake of rising from deadness in sin, which had been true, provided his meaning had been as the Quaker would have it; for men were as really risen from sin then, as now; (thirdly) because some that rise out of the graves, there spoken of, are signified to rise fit for damnation, but those that rise from sin, are fit for salvation; (fourthly) because othersome that rise, or come forth out of the graves here spoken of, are such as HAVE done good, and so are subjects of life, in reference to what they HAVE done before they rise from the grave, which could not be so, if it be meant the graves of sin. for the wages of sin is death; to this agrees the answer of Christ, to the Sadduces question (to wit) whose wife of the seven she should be in the resurrection, when they shall rise? for saith Christ, when they SHALL RISE from the dead, &c. signifying that they should certainly rise again, yea from that death, which cannot possibly be understood a death in sin; the nature of the question being considered; also in the resurrection whereof Christ speaks, they shall neither marry, nor are given in marriage, but are as the Angels of God, *Mar.* 12. 23, 25. wherefore most plainly it appears, that by these words Christ preached up the resurrection of the body, for from the beginning, persons risen from sin did marry, and were given in marriage, and after Christ spake these words, it was accounted honourable by the Children of God, and is now so to be; to this agrees also the voice of the Prophet, *Isa.* 26. 19. thy dead men shall live, together with my dead body shall they arise, and the earth shall cast out the dead; and saith *Daniel*, many that sleep in the dust of the earth, shall awake, yea from such a death as some awakes from it, to shame, and everlasting contempt, *Dan.* 12. 2. and in this truth was *Job* well satisfied, insomuch that he wished his words were printed in a book, and graven with an Iron Pen, in the rock for ever; saying, in my flesh shall I see God, whom I shall see for my self, and mine eyes shall behold, and not another, though my reins be consumed within mee, and after my skin worms destroy this body, *Job* 19. 23, 24, 25, 26, 27.

Object. Job *saw God in his flesh* (*saith* Lawson) *with a spiritual*

eye, before his returning to the duſt, Job 42. 5, 6.

Anſw. *Jobs* teſtimony concerning his ſeeing God, then is not to be ſlighted, neither that of *Abraham*, *Iſaac*, and *Jacob*, who alſo, and after the like manner, talked with God, and ſaw God; yet they dyed in Faith, NOT receiving the promiſes, *Heb.* 11. 13. the Prophet alſo bearing teſtimony, ſaying, though *Abraham* be IGNORANT of us, and *Iſrael* acknowledge us not, yet there is a time that ſhalll come; and will come (ſpoken of by Chriſt, *Luk.* 13. 28, 29.) when *Abraham*, *Iſaack*, and *Jacob*, and all the Prophets, with many that ſhall come from the Eaſt, and from the Weſt, from the North, and from the South, and ſhall ſit down in the Kingdome of God; and to this agrees the words of *Job*, ſpeaking of his ſeeing God, but the time when, he intimates to be after his body was deſtroyed by worms, and the conſuming of his reins within him; which had not been when he ſpake theſe words, *Job* 42. read 1 *Cor.* 13. 12. Moreover if it were true that theſe men were in the reſurrection, and ſo in the Kingdome (as they ſay they are) then ſhould thoſe that are thruſt out, in their account, SEE *Abraham*, and all the Prophets, in the Kingdome with them in glory, and themſelves, weeping, and gnaſhing their teeth; for ſo ſaid Chriſt to the rebellious *Jews*, Luk. 13. 28. but this with many more things, which ſhall appear in the reſurrection, now appears not, yet will they ſay that they NOW are in the reſurrection; oh STRONG DELUSION!

The truth of this is yet further evident; for (ſaith *Paul*) ſince by man came death, by man came alſo the reſurrection from the dead, for as in *Adam* all dye, even ſo in Chriſt ſhall all be made alive, 1 *Cor.* 15. 21. 22. that is from that death, occaſioned by *Adams* ſin, which God tells us was a returning to the duſt; of that which was taken out of the duſt, or ground, *Gen.* 3. 19. which we know was the fleſhly body of man, which by reaſon of ſin muſt dye, but through Chriſt all ſhall be made alive again; now wee know that all are not made alive from a ſpirituall death, therefore the Apoſtle ſpeaks not here of that, but indeed of the fleſhly bodies of men that are buried, or ſown into the earth, (even as the ſown Corn, which cannot hold compariſon with any thing elſe of man) which he teſtifies ſhall riſe again, ſaying, that THIS corruptible, muſt put on incorruption, THIS mortall muſt put on immortality, *verſe* 53. marke, not an immortal body, of other matter, but THIS which is now mortall, now corruptible, ſhall be made immortall, incorruptible, and ſo is made good the words of the Apoſtle, *Phil.* 3. 21. who ſhall change

our

our VILE body, that IT may be faſhioned like unto his glorious body; but the Quaker having another Spirit, ſaies that it ſhall never come out of the grave; but alaſſe, how greatly do they erre while they leave the Scriptures, as not to be their rule! wherein is clearly teſtified the conqueſt of the grave, for, ſaith the Lord, *Hoſ.* 13. 14. O grave, I will be thy deſtruction; wherefore the Sea ſhall deliver up all that are in it; Hell, or grave, ſhall deliver up all that are in it, and death which feeds on many, that were never buried in the earth, or in the Sea, ſhall alſo bee delivered up, and ſo all ſhall come to judgement, *Rev.* 20. 13. this is certain, for repentance is hid from mine eyes, ſaith the Lord, *Hoſ.* 13. 14. but according to the Quakers opinion, the grave is the conquerer (having got the bodyes of men in it, and ſo holds them faſt for ever, ſaith *Lawſon*) that is originally the Devil; but Chriſt in the Apoſtles account; oh let him be alſo in our account, even him who through death hath deſtroyed him that hath the power of death, (that is the Devil) who will in his time, ranſome all from the power of the grave; O remember *Hymeneus*, and *Philetus*, who are men branded with error, for ſaying the reſurrection was paſt already, 2 *Tim.* 2. 18.

Object. *The Quaker ſaith this cannot be ſo, becauſe* (Paul *ſaith*) *fleſh and blood connot inherit the Kingdom of God, -- and thou ſoweſt not that body that ſhall be, but God giveth it a body, as it hath pleaſed him.*

Anſw. True it is, that fleſh, and blood, as now it is corruptible, cannot inherit, wherefore the Apoſtle afterwards ſaith, that it muſt put on incorruption, then ſhall it inherit the incorruptible inheritance; and ſo is made good the compariſon (thou ſoweſt not that body that ſhall be) for we ſow, that is, commit mans body to the duſt corruptible, but God giveth it a body as it hath pleaſed him, even an incorruptible body; that is, raiſes the body which was ſown corruptible, in an incorruptible condition, ſo it is, that to every ſeed is given HIS OWN BODY; for the Corn conſumes not away, which is ſown into the earth, neither there abides, but the very ſame ſprings up again to its proper body, but more excellent through a change: and even ſo our vile body ſhall be changed and made like unto his glorious body, *Phil.* 3. 21. wherefore the ſumme of all is thus.

The bodies of men that are committed to the earth, CORRUPTIBLE, DISHONOURABLE, WEAK, NATURALL; (WHICH SO CONSIDERED CANNOT INHERIT THE KINGDOME OF GOD) SHALL RISE AGAIN, INCOR-

INCORRUPTIBLE, HONOURABLE, POWERFULL, SPIRITUALL, AND SO CONSIDERED SHALL INHERIT THE KINGDOME OF GOD, 1 *Cor.* 15. 42, 43, 44. the Lord hath ſaid it, and who can diſannul it?

Object. *It is the pure inſide of the Corn that ſprings up again, and not the ſhuck with it, ſo it is the internal Spirit of man that ſhall be glorified, and not the body of fleſh, which is as the ſhucke.*

Anſw. Moſt evident it is, that that, and ſo much of man, as is SOWN into the earth, is reſembled by the ſown corn; now the Spirit returns to God that gave it, and the fleſhly bodies are ſown into the earth, reſembled by the Corn that is ſown into the earth; and God gives it, marke, it is not ſaid that he gives, or makes A body, as if it were another in reſpect of matter; but gives IT, even IT that was ſown into the earth, a body glorious, immortall, as it hath pleaſed him; this is evident if the reaſoning with fleſh and blood be emmitted, and the holy Scriptures conſidered, which teſtifies of the GRAVES OPENING, and the DEAD bodies ariſing, *Matth.* 27. 52. that is to ſay, SO FAR as they conſiſt of the PURE CREATION.

Object. Paul *tells the Saints that they were riſen with Chriſt*, Col. 2. 3. ch.

Anſw. He doth indeed repreſent them as riſen with Chriſt, but ſaith he through Faith, of the operation of God, *Col.* 2. 12. which evidences things not ſeen, *Heb.* 11. 1. wherefore he tells them afterwards that their life was HID with Chriſt in God, *Heb.* 3. 3. and when Chriſt did appear, THEN they ſhould appear with him in glory; *verſe* 4. to which agrees theſe words, *Epheſ.* 2. 6, 7. God, who is rich in mercy, hath raiſed us up together, and made us ſit together in heavenly places IN CHRIST JESUS, that in the ages TO COME, hee might ſhew the riches of his grace towards us; even at the reſurrection day, when Saints ſhall be rewarded, *Luk.* 14. 14. unto which they had not attained, for *Paul* himſelf, the Teacher of them, ſtrongly affirms, that HE had NOT attained unto the reſurrection of the dead, *Phil.* 3. 11, 12. but laboured that he might attain (that is) to the reſurrection unto life, at the appearing of Jeſus, which he might come ſhort of, if not diligent; though notwithſtanding come to a reſurrection; but great was his deſire; O let it be even our deſires alſo, to be of that number that ſhal be raiſed, and meet the Lord in the air, and ſo EVER be with the Lord, 1 *Theſ.* 4. 17. at which time *Abraham*, *Iſaac*, and *Jacob*, and the reſt

rest of the Saints that dyed in Christ shall rise; though the Prophet have said that *Abraham* was IGNORANT of them, and *Israel* acknowledged them not, *Isa.* 63. 16. and the Apostle bare record, saying, that they RECEIVED NOT the Promises, *Heb.* 11. 13. but Christ testifies of a time when they shall sit down in the Kingdome of God, *Luk.* 13. 28, 29. in reference to which time God said to *Moses*, that he was the God of *Abraham*, *Isaac*, and *Iacob*, as appears by Christ, who testified that God is not a God of the dead, but of the living, and so from this concludes, that they must needs rise again, *Matth.* 22. 31, 32. God having provided some better thing for us, that they without us should not be made perfect, *Heb.* 11. 40. this is the resurrection which the Apostles preached, which was esteemed strange, which made *Paul* say, why should it bee thought a thing incredible to you, that God should raise the dead? *Acts* 26. 8. now that the rising from sin (wherein men are said to be dead) to newness of life, was accounted an incredible thing, I leave honest judicious souls to judge; this is the Resurrection, concerning which *Paul* had hope towards God, both of the just, and unjust, *Act.* 24. 15.

Which (saith the Quaker) is the old corrupt man, rising in a man, which is the unjust; and Christ, the Light rising in the same man, is the just.

And so one man is to witness both the Resurrection of the just, and unjust in himself. This have I been plainly told (I speak the truth in Christ, I lye not) by one of them; well, and truly said the Apostle, the MYSTERY OF INIQVITY, 2 *Thess.* 2. 7, 8. what had *Paul* hope towards God, that the Old corrupt Man should rise again, either in himself, or in any others? Oh how great also is the darkness of this mystery!

Moreover, men that are turned from sin to a new life, cannot say, and say truly, and understandingly, that they are risen AGAIN, because they were always fallen, and dead in sin; now the Resurrection is not only a rising, but a rising AGAIN, according to the true, proper, and prime signification of both the Latine * and Greek * word; wherefore, O friends, look to your selves, and hold FAST, FAST, the form of sound words, as yee have been taught; ABOVNDING in the work of the Lord, for as much as yee know your labour is not in vain in the Lord; for thus saith the Lord, O GRAVE, I will be thy DESTRVCTION, repentance shall be HID from mine eyes, *Hos.* 13. 14.

* ἀνάστασις resurrectio, a rising again.

The Quaker also saith, that the eternal Judgement is PAST already as to them, having (as they say) given an account to God already, for all that they have done, and RECEIVED THE REWARD FOR THEIR SINS, even WRATH, and CONDEMNATION; that is, the wounds of Conscience, and the like; this, and more to this purpose you may finde in Desburies *Book, called,* A Discovery of Mans return to his first estate, *pag.* 7.

This, will they say, proceeds from the light, but Christ, the LIGHT INDEED, discovers it to bee gross darkness; who speaking of rebellious *Capernaum*, said, that it SHALL be more tollerable for *Sodom* in the DAY OF JUDGEMENT than for thee, *Matth.* 11. 24. now we know that *Sodom* was destroyed long before for their great wickedness, for which no doubt they had many wounds of Conscience, yet repented not, and this was not in Christs account, the Judgement, for he speaks of that as to come; and so is made good that saying, *Heb.* 9. 27. It is appointed unto men once to dye, but AFTER THIS the Judgement; alas, alas, how doth vain thoughts lodge within these men? how greatly are they deceived! while they slight the true use of the Scriptures, which (before the strong delusion seised upon them) would have shewen them, that the Lord cometh with, not in, but WITH ten thousand of his Saints, to execute judgement, *Jud.* 14. 15. this *Paul*, and *Timotheus* looked for (yet men of high degrees of Christianity) saying, We must all appear before the Judgement Seat of Christ; but (saith the Quaker) we HAVE appeared: another Doctrin (O Friends) wherefore another spirit; but unto us, that look for the Lord Jesus from Heaven, who shall judge the quick and dead at his appearing, and his Kingdom, 2 *Tim.* 4. 1. unto us, I say, a little may suffice, for the manifestation of this errour.

The Quaker also beleeves, that sin is NOT the cause of mans body returning to the dust, as Tho. Lawson, Tho. Laucock *affirmed.*

Strange, yea very strange is this saying, considered nakedly by it self, but considering that it comes from a spirit that denies the Resurrection of the Body, it is not so strange; yet nevertheless the errour thereof is not thereby lessened: Errour, I say, for when *Adam* by eating had sinned, God said unto him, BECAUSE thou hast

haſt eaten of the tree, of which I commanded thee ſaying, thou ſhalt not eat of it; curſed is the ground for thy ſake, in the ſweat of thy face ſhalt thou eate bread, till thou return unto the ground, for duſt thou art, and unto duſt ſhalt thou return; and to this agrees the words of the Apoſtle, *Rom.* 5. 12. As by one man ſin entred into the World, and death BY SIN, and ſo Death paſſed upon all; not ſuch a Spiritual death as the Quaker would have, becauſe in Chriſt all ſhall be made alive from it, 1 *Cor.* 15. 21, 22. hee having (through his appearance in the likeneſs of ſinful fleſh) condemned ſin in the fleſh, which is the ſting of that death which brings into the Grave the bodies of men, *verſ.* 55, 56. thus by ſin comes the death of the body, and not only ſo, for thoſe many Curſes, as eating our bread in ſorrow, in the ſweat of our faces, women, bringing forth Children in ſorrow, even theſe attends the bodies of men and women by reaſon of ſin, even BECAUSE thou haſt eaten, ſaith God; ſhewing that God at firſt, in his threat upon the tranſgreſſion of his Law, intended puniſhment upon the body; that which did eat, and in eating ſinned, dyed; and ſo DEATH BY SIN, ſaith the Apoſtle.

The Quaker alſo ſlights, and denies Baptiſm in Water, calling it a low Carnal thing; pleading that it may be now taken away by them (they ſeeing it to be abuſed) without any Scripture warrant; they having (as they ſay) that Spirit within them which gave it forth.

This is ſignified by Naylor in his Book called, A Salutation to the Seed of God, Pag. 33, 34.

Th is alſo, they will ſay, proceeds from the Light, but not ſo indeed; for Chriſt (the true Light) was not aſhamed thereof, but was obedient, even to Baptiſm in water. *Matth.* 3. 16. alſo ſaid, that whoſoever is aſhamed of him, and his words, of him hee alſo will be aſhamed when he cometh in the glory of his Father; wherefore look to your ſelves, that yee be not beguiled of your faith, in this ſo plain a Commandement; and for your ſtedfaſtneſs therein, I do here repreſent unto you Three conſiderations, as reminding you of the ground for Baptiſm in Water.

Firſt, remember that *John* teſtifies that he was ſent (from the Lord) to Baptiſe with Water, *Joh.* 1. 33. and in preaching Repentance, and Baptiſm, for the remiſſion of ſins, he is ſaid to be a preparer of the way of the LORD, *Mar.* 1. 2, 3. 4. in which Miniſtration

ſtration he was very famous, ſo that all the people went out unto him, to be baptized; but when Chriſt went forth, preaching the Goſpel of the Kingdome, then the fame of *John* decreaſed; and all went out unto him, as moſt famous, *John* 3. 26. at the hearing of which, *John* in all humility ſaid, hee muſt increaſe, but I muſt decreaſe, *verſe* 30.

Secondly, Remember alſo that the Lord Jeſus, in plain words, gave it forth, by commandement, ſaying to his Diſciples, *Matth.* 28. 19. go ye therefore, and teach all Nations, baptizing them in the name of the Father, &c. that is, baptizing them in water, as undenyable appears, in that the DISCIPLES were to adminiſter it, (marke that) they could not, they did not baptize with the Spirit; but, ſaith *John*, (ſpeaking of Chriſt) he that commeth after mee, whoſe ſhoes I am not worthy to bear, HE ſhall baptize you with the holy Spirit, *Mat.* 3. 11. which (ſaith *Peter*) GOD hath given to them that obey him, *Act.* 5. 32. the glory of this miniſtration the Lord hath reſerved unto himſelf, and hath no where given it to man.

Thirdly, Remember alſo, that as baptiſme in water in *Johns* time, was with other things, a preparation of the way of the Lord, and afterwards eſtabliſhed by the ſpeciall command of the Lord himſelf, ſo alſo (after his aſcenſion) was it confirmed by an Angel from the Lord, who (well knowing his meſſage) bid *Cornelius* ſend for *Peter*, and he (ſaith the Angel) ſhall tell thee what thou oughteſt (he ſaith not, what he might do, as an indifferent thing) but what thou OUGHTEST to do, *Act.* 10. 5, 6. who, then he was come, and had ſeen the goodneſſe of God, ſaid, who can forbid WATER, that theſe ſhould not be baptized, which have received the holy Ghoſt, as well as we? making their receiving the holy Spirit, a great argument why they ſhould be baptized with water; yet will men uſe the ſame argument, why they need not be baptized with water; alaſs, alaſs, what will the poor ſoules anſwer, when God riſeth up? *Job* 31. 14. theſe, even the Spirit-baptized people, *Peter* commands to be baptized, *verſe* 47, 48. wherefore, whatever men ſay, this being ſubmitted unto, from an inward principle of love, to him that firſt loved us, is not a carnal thing, but to be held faſt; remember, that Jeſus is the ſame yeſterday, to day, and for ever.

Obje&. Paul *ſaid that Chriſt ſent him not to baptize, but to preach the Goſpel.*

Anſ.

Answ. Christ also said, labour NOT for the meat that perisheth, but for that meat which endureth unto everlasting life, *Joh.* 6. 27. what, did he hereby make void moderate working? surely nay; for *Paul* having his Spirit, said, if any would not work, neither should he eat; but rather that men should not make it their SPECIALL labour, (as the *Jews* did, *verse* 26.) after the things for the present, bodily subsistance; so *Pauls* ESPECIALL work was not to baptize (that is, personally to administer baptisme) but to preach the Gospel, to which belongs baptisme; unlesse we should beleeve that he preached one Doctrin, and *Peter* another, but that is incredible; but credible it is that they did not alwaies personally administer it, and so it was that *Paul* had baptized but few of the *Corinthians*, for which he gave God thanks, not from a low esteem thereto, but because they thereby had no show, to say that he baptized in his own name; as they were apt to say, 1 *Cor.* 1. 12, 14, 15. wherefore (O friends) as ye have received, hold fast, and grow, as to the use of it.

The Quaker also denies the practice of the Lords Supper, which (saith Lawson*) Christ put to an end at his death.*

It is no marvel that they deny this, since they are not afraid to say, that the body, and blood of Christ, is unprofitable, (as to the setting free from sin) which is to be in this remembred; but unto us, to whom the one is esteemable, let the other also; for indeed it is absurd to affirm that Christ should give forth a commandement to his Apostles, bidding them to do it, in remembrance of him, and within four or five dayes, put it to an end by his death, yea before they were, or could be in any considerable posture to observe it; and yet afterwards to command them to teach all Nations to observe all things whatsoever he had commanded THEM; this (I say) is altogether incredible; most evident it is, that afterwards the Apostle delivered this ordinance unto the Saints, and afterwards regulated their disorder therein, according to Christs institution, 1 *Cor.* 11. and the bread which they (in this ordinance used) *Paul* saith they BREAK, 1 *Cor.* 10. 16. by which their mystery is excluded, wherefore (though *Parnell* be pleased to say, that this is a feeding upon husks) yet let us therein hold forth the Lords death, TILL HEE COME.

The Horrid Blasphemy of the Quaker revealed.

MAny a time when I have ſpoken, both words of truth, and ſoberneſs, the Quaker hath pronounced the curſes and plagues of God, to be my portion, which ſeemed not a little ſtrange unto mee; that men pretending perfection ſhould thus rage; but ſince I have found him, not afraid to ſpeak evil of the Lord himſelf, for more than once *Thomas Lancock*, (Quaker-teacher) hath ſaid that the Lord Jeſus Chriſt is ACCURSED; him whom we profeſſe, even him that was born of the Virgin, anointed of God with the holy Spirit, whom the *Jews* crucified, and ſlew, whom God raiſed from the dead, who aſcended into Heaven, and there mediates between God, and men; this is the Chriſt whom we own, againſt whom the Quaker blaſpheming, is found not to have the Spirit of God, though he talk ſo much of the Spirit; for plainly, ſaith the Apoſtle, 1 *Cor.* 12. 3. NO man, ſpeaking by the Spirit of God, calleth Jeſus ACCURSED; and ſo being ſenſuall, having not the Spirit, ſaid at other times, that hee knew mee BEFORE THE WORLD WAS, in whom is made good that ſaying, (*viz.*) they ſpeak great SWELLING WORDS OF VANITY, 2 *Pet.* 2. 18. and as *Iſaiah* propheſieth, ſhall ſay in his heart, I will be LIKE THE MOST HIGH, *Iſa.* 14. 14. for foreknowledge is that, by which God advanceth his ſupreamacy above all, wherefore it is ſaid, *Iſa.* 41. 26. who hath declared from the beginning that wee may know? and before time, that wee may ſay hee is righteous? yea there is none that declareth, there is none that ſheweth; yet ſaith *Lancock*; HE knew mee before the World was; and *James Parnell* ſaith, * before corrupt reaſon was, I AM; Oh that they had ſuch a heart that could learn, not to blaſpheme! but this is that the Scripture might be fulfilled, which teſtifieth of this ſtrong deluſion; which being ſeized upon theſe men, they conceive the foreknowing God is ſo appeared in them, as that hee ſhall appear no otherwiſe, and ſo ſpeaks theſe words in them; what is there (O friends) that ever was ſpoken by the Lord himſelf, to the ſons of men, that theſe may not (upon this account) attribute unto themſelves, and ſpeak likewiſe? and what is there, of all that is to be done, by the mighty power of God, that theſe may not as well

* In Naylers book called Satans deſign diſcovered. p. 51.

well challenge unto themselves (thus conceiving of God in them) as to say that THEY knew men before the World was? what is there to hinder them from saying, *VENGEANCE BELONGS UNTO US*? and so become the revealed *SON OF PERDITION*, who opposeth, and exalteth himself above all that is called God, or that is worshipped, shewing himself that *HE IS GOD*, 2 *Thes.* 2. 3, 4. yea so strong already are they in their conceits of the present finishing of things, as that *Nayler* * blasphemously affirms that to promise freedome after death is a *CHEAT OF ANTICHRIST*; and moreover saith * that by preaching of a Christ in Heaven, the Devil gets his work done on earth. O how doth arrogancy, and spirituall pride put forth it self! how great is the darkness of this pretended Light! the imperfection, of this pretended perfection! such also is their pride and self-conceitedness, as that they will not (by no means) say, *MOST NOBLE FESTUS*, *Act.* 26. 25. but rather are such as despise DOMINION, and speak evill of dignities, *Jude* 8. but this also is, that the Scriptures might be fulfilled, *Dan.* 7. 20. whose look was MORE STOUT THAN HIS FELLOWS, fear yee the Lord, fear yee the Lord.

* Satans design discovered, p. 26.
* pa. 19.

The Scoffings of the Quaker manifested.

AS we have heard that Scoffers should come in the last dayes, even now already are they come, whereby we may know that it is the last, of the last dayes; for at a certain time, when I, with other brethren, was reasoning with *Thomas Laucock*, concerning the comming of Christ, he scoffingly said, *WHERE IS THE PROMISE OF HIS COMMING, IS HE ASLEEP*? these very words (I speak the truth in Christ, I lye not) did he utter, before many witnesses; by which he is found to be of them that *Peter* prophesied of, saying, in the last dayes there should come scoffers, saying, where is the promise of his comming? 2 *Pet.* 3. 3, 4. he that by this sees not, let him remain blind; moreover such and so great is the darkness of the Quaker concerning Christ, and his comming, as that at another time, in a conference about Christ in Heaven, he scoffingly replyed, saying, *WHAT IS HEE, THREE, OR FOUR STORY HIGH, ABOVE SKIE?* but saith the Saints, seeing then that we have a high Priest, that is passed into the Heavens, even

Jesus.

Jeſus the Son of God, let us hold faſt our profeſſion; but ſaith the ſcoffing Quaker, How can we have comfort or peace by Chriſt, and he ſo farre off from us, above skie? hee is (ſaith the Saints) gone into Heaven, whom having not ſeen yee love, in whom though now yee ſee him not, yet beleeving, yee rejoyce with joy UNSPEAKABLE, and FULL OF GLORY, 1 *Pet* 1. 8. 3. 22. whatever they ſay, he that SHALL come, WILL come, and will not tarry; fear yee the Lord, fear yee the Lord.

The Fierceneſs, or Raylings of the Quaker diſcovered.

IVde the Servant of the Lord, ſpeaks of a people, that are as *RAGING* waves of the Sea, foming out their own ſhame, *verſ.* 13. how nigh of kin the Quaker is to them, judge yee by this following deſcription, of their behaviour towards me, when I have been amongſt them, who at ſeveral times thus have ſaid to me in great rage, and fury of ſpirit; *Thou Beaſt, bruit beaſt, thou Witch, thou Devil, thou Reprobate, thou Enemy of God, for the Lake, thou Swine feeding upon huſks, thou* Cain *killing thy brother* Abel, *thou Drunkard, thou Thief, thou Murtherer, thou Serpent, the Curſes, Plagues, and Vengeance of God is thy portion,* and ſaith *Lawſon* in his Book againſt me, *Thou Image-maker, thou Cockatrice hatching Eggs, Vultures eye,* (*and this becauſe I ſaid,* Chriſt was aſcended with that body that God raiſed from the dead) *thou Heathen* (becauſe I ſaid, the will of Chriſt was made known by the Scriptures) *thou Lyar, bundle of Lyes, thou* Eſau *ſelling thy Birth-right,* a *Mate* for the *Night-birds, Cormorants, Bitterns, Owls, Ravens, Dragons, wild Beaſts, Satyrs, Vultures, Scritch-owles*; (and this becauſe I ſaid that the Saints had not the Kingdom by poſſeſſion, but by promiſe; and when they thus with fury, and loftineſs of ſpirit, have pronounced Judgements, I have endeavoured to moderate theſe raging waves, but preſently it is replied, KNOW YEE NOT THAT THE SAINTS SHALL JVDGE THE WORLD? ſometimes alſo they endeavour to ſhelter themſelves with the expreſſions of Chriſt, and the Apoſtles; but conſider, did ever Chriſt, or any of his Apoſtles, uſe ſuch expreſſions to men, for preaching up the Kingdom (which is Saints reward) as by promiſe? nay himſelf did ſo; and his Apoſtles alſo; *Luke* 12. 32. *Jam.* 2. 5. or did they becauſe men ſearched the Scriptures, thereby to know the will of Chriſt? Nay ſearch the Scriptures,

tures, saith Christ; but indeed to the *Jews*, and to *Elimas* the Sorcerer, who had a long time before kicked against the counsel of the Lord, and would not CEASE to pervert the righteous wayes of God, to them they did SOMETIMES use some of those expressions (which might be with a low Spirit delivered) but what is this to justifie the Quakers raging against men that hold forth the counsel of God? yea, and that at the first dislike of their wayes; yea, and at all times, when opposed; nay, rather is hee found to bee of that number, that the Apostle propheſied of, saying, In the last dayes perillous times shall come, for men shall be FIERCE, 2 *Tim.* 3. 3. their look being more *STOUT THAN HIS FELLOWS*, *Dan.* 7. 20. but render YE not evill for evill, railing for railing, but contrariwise be ye temperate, of a good behaviour, and *HOLY IN ALL YOVR WAYES.*

The Abominable Deceit of the Quaker discovered.

HOw far off the Ministry of the Quakers are from the Apostolicall Ministry, who renounced the hidden things of dishonesty, not walking in craftinesse, nor handling the Word of God deceitfully, 2 *Cor.* 4. 2. judge ye by these following lines, though I question not but that many have experience of their deceit, as well as I; if you ask them, whether they own the resurrection from the dead? they will (I say will, except they be charged) readily answer you, that they do; (but means, a present rising from a dead condition in sin;) whether they own a resurrection from the grave? yea, (will they say) we do; (but mean, a rising from the grave of sin, wherein living men now are) whether they own a resurrection to come? yea, (will they say) we do; (but mean, a rising from sin to come, to *OTHERS*) but when I have asked them whether they own a resurrection to come unto THEM? then *SILENT FLESH*, *SILENT*; moreover, as I said before, so I say again, that *Thomas Lawson* plainly said, that all that goes into the grave, shall never rise again, which was written by his consent, at my house; yet notwithstanding in his book tells people, that he owns the resurrection both of the just and unjust; and calls mee slanderer, for saying that hee denyed the Resurrection; Now hee knows that wee and the major part of men, own the resurrection of the bodyes of just and unjust men, which are commtited to the graves of the earth; but their meaning is, the rising and being of the old corrupt nature in man (which they call the resurrection of the unjust) and the rising of Christ

the Light in man, as (they say) is the resurrection of the just, which the Scripture speaks of; and so they, NOW witnesse both; this have I been plainly told by one of them, I speak the Truth in Christ; O shamefull deceit! If you ask them, whether they own the coming of Christ? they will answer you, that they do; (but they mean, his coming to others) but when I have asked them, whether they own Christ to come to *THEM*? then *SIEENT FLESH, SILENT*; but through importunity *George Fox* said, that HE looked for him to come, no otherwise; the like will they say, concerning the eternal judgement; likewise when we speak of the Righteousnesse of God wrought through the person of Jesus, as it was offered up; they will say, as *Nayler* hath said, * that they own no other righteousnesse, than that which was wrought IN the person of Jesus of *Nazareth*, his suffering, resurrection, and ascension; (but they mean, Righteousnesse wrought BY the Spirit, IN that person, and the sufferings of that Spirit IN that person, whose resurrection is now within THEM, * excluding all this while the effect wrought BY the Person of Christ, offered up to death.) If you ask them, whether they own justification by the blood of Christ? they will answer, yea; (but they mean, blood mysteriously.) Whether hee died yea, or nay? they will say, yea also to that; (but they mean, death in a mystery) for he that suffered, (saith *Nayler* *) is NOW in his people, leading them through sufferings, himself now suffering with them. If you ask them, whether they beleeve that Christ hath now a body? they will say, yea; (but they mean, his Church) Whether he ascended into Heaven, yea, or nay? they will say, yea; (but saith *Laucock*, Christ is ascended into Heaven WITHIN MEE.) At a certain time having reasoned with *Lawson* concerning Gods making of the earth on which we went, and the Heaven above, I asked him, whether Gods presence was not more in Heaven, than on earth? to which he said, yea; but being suspicious of his deceit, asked him, whether he did not mean that he was more in heavenly-minded men, than in earthly-minded men? O then, how did he shuffle? consider ye that fear God, whether this be not deceit, for men to answer plain-meaning questions, with such double-meaning expressions, as may seem to agree with the judgement of him that asks, and YET by the same words intend the contrary

* Satans design discovered. pag. 4.

* Naylers book called a salutation to the seed of God. pa. 21.

* Satans design, &c. pa. 25.

contrary; what? is this the language of *Canaan* which they speak of? nay, surely deceit is of the deceiver; TOUCH not the unclean thing; for blessed are the *PVRE* in heart, they shall see God.

The Dishonesty of the Quaker, in contending for his Principles, discovered.

IF dishonesty in and about the things of this life, be odious in the sight of God, and godly men; what may bee said of men that shall defend, yea, unsound principles with impure dishonest indeavours? and not only so, but in the mean time advance themselves (by their supposed, pleaded-for perfection) above the Saints of old, that said in many things we offend all: now that they so do, consider these following passages; At a certain time I was in *Lawsons* society, conferring about Christs words, *viz.* that no man could come to the Father but by him; to which I said, that he was indeed the way to the Father, that is (said I) through faith in his sufferings, for by his person no man comes to the Father, considered without his sufferings; from which words, and many more of this nature, he picks out these words, (that I said) that no man comes to the Father by the person of Christ, and prints it in his book, though no more ground so to do, than he may have to say that *David* said there was no God, leaving out the former words, *viz.* the fool hath said in his heart; but that which aggravates his dishonesty is, that (while hee blames mee for disowning the coming unto the Father by the person of Christ, when as I do not) himself doth, as hath been proved; and in his book elsewhere calls mee image-maker, for owning the person of Christ ascended, and yet he, even HE upbraids mee for denying the coming unto the Father by the person of Christ; doth this (O friends) look like unto perfection? nay, rather an inexcusable condition, in that he blames another, and yet doth the thing, which hee blames another for, HIMSELF; at another time being greatly upbraided, for acknowledging my self failable in some things, (by *George Fox*) I at length desired him to consider that which is recorded of *Peter*, who, (said I) was eminent in the service of Christ, yet sinned; for the proof of which I read that in *Gal.* 2. 11, 12, 13, 14. *vers.* where it is said, that *Paul* withstood him to the face, because he was to be blamed; and that he with other *Jews* dissembled; which to any honest man is proof sufficient; but so far was *Fox* from receiving it, that he furiously falls on, calling mee beast, and lyer, because I affirmed that *Peter* sinned, and that word (SINNED) was not

there; yet will this man say hee is perfect; but judge ye whether a man that is but a babe in Christianity, would not abhorre such a thing; for can it be thought that he that dissembles, and is to be blamed, is unblamable? moreover at another time I made repetition of this passage, before *Thomas Laucock*, to hear what he would say to it, but in the least would he not blame his Brother, but violently puts mee to prove that DISSIMULATION WAS SIN, * which at first I was unwilling to do, but being prest to it by *Laucock*, I did produce Scriptures for the proof thereof; then said one of them to mee, but was it sin in *Peter*? are not these (O friends) perverse reasonings of men of corrupt minds? was it ever known since the World was, that a man should be put to prove dissimulation to be sin? would any of the prophane World, the drunkard, or swearer thus reason? surely nay; but that which is mostly to be admired, is, that all this while they should justifie themselves, saying to all, STAND OFF, WE ARE PERFECT. Oh that the poor souls had hearts to consider their great imperfection! at another time I being accused by *Laucock*, for putting the title (Brother) upon one that was withdrawn from, endeavoured to prove the lawfulnesse thereof by the Scriptures, 2 *Thes.* 3. 14, 15. moreover I said, it was clear according to a similitude for (said I) PROVIDED my finger, (pointing thereat) WERE cut, yet it is not presently to be slighted, and cut off, but first to apply means of cure? even so in the other; to which *Laucock* answered, saying, that I was a lyar, a lyar, if my finger was not really, and indeed cut; I speak the truth in Christ, thus did he say, before several men; wherein he hath formed out his own shame; but this is that the Scriptures might be fulfilled, which testifie, that in the last dayes, perillous times shall come, wherein men shall be -- UNHOLY -- FALSE ACCUSERS, 2 *Tim.* 3. 2, 3. Oh let us be holy in all our wayes. This little, of much more of this nature, I offer unto your considerations.

* Many witnesses hearing.

Notwithstanding all that hath been said, the Quaker looks upon himself as perfect, yea, (as Laucock *hath said) as PERFECT WITHOVT SIN, AS GOD IS; condemning others, because they say with the Apostle, in many things we offend all.*

He that is so ignorant as to beleeve this, let him be ignorant still. Yet true it is, that Saints were perfect, and now may be perfect, (that

(that is) as considered in Christ, who, of God, is made unto us wisdome, righteousnesse, sanctification, and redemption, unto whom we are now to live, and no longer unto our selves; even perfecting holinesse in the fear of God; wherefore let every soul awake unto Righteousnes, and know for certainty, that perfection is farre more than the forsaking of the false worships of men, and the gross crimes wherein we have lived, for that may be, and yet we shut out of the Kingdome, like foolish Virgins, that have not been zealous for God; far more also is it, than a walking blamelessely to the view of men; for that a man may do, & yet be defiled within, wherefore with the Apostle renounce the hidden things of dishonesty, even private, evill motions, which surely cannot but make the soul mourn that truly fears God; for it is not a work done, but a work well done that is acceptable in the sight of God; even when SELF is shut out, and not mixt with good intentions; yea and when the heart is affected with duty, which cannot bee till the soul is fixed upon the Lord, as the object of his affections, then, and not TILL THEN is there passage to perfection; for where the treasure is, the heart WILL BEE; wherefore LOVE YEE THE LORD GOD WITH ALL YOUR SOULES, AND WITH ALL YOUR STRENGTH; yea and the Children of God also, with a pure heart fervently; yea, yet further must we go, if wee will bee perfect, even to the doing him good, that doth us evill; yea, and that with freedome of Spirit also.

O then live in the fear of the Lord, crying mightily unto him, that from him you may receive such measures of Grace, as that you may experience good degrees of Christianity; and by no means shelter negligence, and coldnesse, under the Apostles words (it is not I, but sin that dwelleth in mee) but bee zealous, (as wise Virgins) so shall yee enter into the Kingdome; but if contrariwise you shall trifle away this day of liberty, which was purchased with much blood, what will yee answer, when God visiteth? what will yee do when hee riseth up, *Job* 31. 13? wherefore redeem time, and apply your hearts unto wisdome, and let every one attend upon his work; hear yee diligently, and do yee accordingly; yee that teach, teach in sincerity, through the ability which God giveth, and let the ARTIFICIALL, METHODICALL, OLD-MAN-PLEASING FORMS, in the ministration of the word, DIE

DAYLY, wait yee upon the Lord; Again I say, wait upon the Lord; yea, and let us all serve the Lord in simplicity of heart; O LET OUR SOULES, OUR SOULES follow HARD after the Lord, WATCHING, AND PRAYING, PRAYING WITH FASTING.

Hee that shall come WILL come, and will not tarry: For hee is not slack concerning his promise (as some men count slackness) but is long suffering, not willing that any should perish. NOW the just shall live by faith.

THE END.

Antichrist made known,

OR,

The Romish VVhore of Babylon proved not to bee the Antichrist, or Man of Sin,

In seven particulars.

1 *Who is this great Whore of* Babylon, *and where her chief Seat hath been, and is?*
2 *Her Fall, and the means how and by whom.*
3 *What is the Spirit of Antichrist, and who hath that Spirit?*
4 *That the Antichrist will bee a single person.*
5. *The manner of his rising, And when.*
6 *Some of the great things hee will do.*
7. Lastly, *His Fall, when, and by whom.*

By William Jeffery *Servant of the Church of Christ.*

MAny honest men fearing God in these latter times, have been mistaken in saying that the Romish Whore of *Babylon* is the Antichrist that the Scripture speaks of; but men may see in this latter part of this last time, with a serious and diligent search of the Scriptures, through grace, that the great Whore of *Babylon* is not the Antichrist; And it being so that God having shewed it mee through the Scriptures, I being not accounted of in the World, knowing that God doth great things by them that are not esteemed among men, that no flesh may glory, &c. and considering that this which I do in this work may bee seasonable and for much profit to the people of God, and for the praise and glory of God, I shall shew in brief, *that the Whore is not the Antichrist. And for the clearing up of this Truth,*

First, You may see who this great Whore of *Babylon* is, by noting her chief Seat where it is, and that is at *Rome*, for *John* saith,

Revelation

Revel. 17. that the great Whore of *Babylon*, which ſitteth upon many waters, is that City which reigneth over the Kings of the earth. Now *Rome* only was the chief City, and reigned over the Kings of the earth, when *John* wrote the *Revelation*, for when Chriſt was born *Auguſtus Cæſar* taxed all the World, *Luke* 2. 1, 2, 3. and when *Paul* appeals to *Cæſar*, they ſend him to *Rome*, Acts 25. 11. chap. 27. 1. chap. 28. 16. ſo it is plain by theſe Scriptures, and many more, that when *John* wrote the *Revelation*, that *Rome* reigned over the Kings of the earth, therefore the chief Seat of this Woman the great Whore, the Mother of Whoredoms, is the City of *Rome*; ſo then the Pope and his Cardinals, Biſhops, and Clergy, and all Miniſters that have ordination from them immediately, or by ſucceſſion, which ſtand in a National way, is the Whore that ſits upon many waters; which is, people, and multitudes, and Nations, and Tongues, *Rev.* 17. 15.

Secondly, The Church of *Rome*, and all National ſtanding is truly ſaid to be whoriſh, becauſe ſhe bringeth in Members, and accounteth them of the Body or Church of Chriſt by generation, and ſo maketh her Church National; whereas the Church of Chriſt is by Regeneration, or New Birth, *Tit.* 3. 5. and ſo not National, nor dependent, but particular, or independent.

Thirdly, This appeareth fully, that the Church of *Rome* is a Mother of Harlots, and all National Churches that ſpring from her are Whoriſh, becauſe ſhe baptiſeth or ſprinkleth upon a fleſhly account, and ſo accounts of her Members in a fleſhly way by Generation, and ſo brings in Infants in a lineal way, bringing in the Old Covenant in a confuſed manner, and ſo receiveth falſe Seed, and ſo knoweth her Members, and her Children in a fleſhly way, contrary to the expreſs way of Chriſt, as *Paul* ſheweth, *Rom.* 9. 8. ſaith he, They which are the children of the fleſh are not the Children of God, but the Children of the Promiſe are counted for the Seed; and 2 *Cor.* 5. 15, 16, 17. he ſheweth that ſince the death of Chriſt, henceforth know we no man after the fleſh, yea though we had known Chriſt after the fleſh, yet now henceforth know we him no more; therefore if any man be in Chriſt he is a new Creature, old things are paſſed away, behold all things are become new.

Fourthly, The Church of *Rome*, the Lord Biſhops, and Presbyters which ſpring from her (for they hold their Ordination which they had of her) ſhew themſelves to be whoriſh, becauſe they have forſaken the Lord Jeſus Chriſt (the Head) and his ways, and have

gone

gone a whoring after their own inventions, as *Israel* did, *Psal.* 106. 39. for the Lord Jesus ascended up on high, and gave gifts to men, and so sends forth a Ministry by gifts, for the gathering together of the Saints, for the work of the Ministry, and for edification of the Body of Christ, till we all meet together in the unity of the faith, and the knowledge of the Son of God, unto a perfect man, &c. *Ephes.* 4. 8, 9, 10, 11, 12, 13. but this Harlot contrariwise brings up her Ministry to Human learning, in sending them to the Universities to learn Philosophy from *Aristotle*, a Heathen Author, and such like; and for them that are gifted by the Lord, if they preach, she forbids them. And note also, that the Ministers of Christ ministring by gift, *Rom.* 12. 6, 7. being qualified according to this, 1 *Tim.* 3. and *Tit.* 1. and approved by the Congregation of the Lord, they are chosen by them, and ordained, and so made Bishops, or Elders, *Acts* 1. 21 to the end, chap. 6. 5. chap. 14. 23. but this Harlot makes her Ministers, or rather Lords, without the consent of her Parishes, and forceth them in upon them whether they will or no, and so her maintenance is by Tithes forced from men, bringing in the old Priesthood; yea in the time of the Law they did not imprison men, if they did not pay their tithes that we find, and yet shee doth; and so this *Romish* Harlot which hath made all Nations drunk with the wine of her Fornication, her children are children of Fornication, according to the flesh by generation, a Carnal seed consisting of Parishes, which many of them consist of Swearers and Lyars, and Drunkards, and Whoremongers, and such like, and a Human carnal Ministry forced upon the people, and forced maintenance, and also her poor is maintained by force, and forcing men to worship with her, or else Fines, Imprisonment, Banishment, or Death must be their Portion, and also she hath changed the Ordinances, and the manner of administring them, and the subject, and so her way is not the way of love, and so not the way of Christ; and yet she saith in her heart and word, I am, and there is none else, I sit being a Queen, and am no Widow, and shall see no sorrow, and so let every one (weigh well) what is said, that the Saints at *Rome* were once famous, *Rom.* 1. 8. but in time they departed from their espoused Christ the Lord, and so came to change the Ordinances, and yet she pretends to be the Spouse of Christ, and so hath a shew of all the Ordinances, or the names of them, for Beleevers Baptism she hath Infants baptism, or sprinkling, and for laying on of hands she hath Confirmation, or Bishopping (but the Presbyters have left

left this out, and in this they are neeter Antichrist than the Lord Bishops, and for breaking of Bread, or the Lords Supper, that is in Part ministred to the People, or Parish, and so to the wrong subject, being not penitent, nor Baptised persons; and instead of the true Call of her Ministry, she hath a Human way, as hath been shewed, which is not mentioned in Scripture, and so Tithes and forced maintenance instead of that which is to be by free gift; and instead of singing with the spirit, and with the understanding also, 1 *Cor.* 14. 15. they have singing in Rime, in a Carnal formal way, many together without understanding, the Psalms being collected into *English* Meeter by *Thomas Sternhold*, *John Hopkins*, and others, and so she hath a glorious Show, and a golden Cup, and through the Popes Supremacy, and the Peter-pence, and Prayer to Saints, and false Doctrin of Purgatory, and such like trumpery, the Clergy is very rich, and proud, and covetous, and so all may see the way of the Whore which is National, Generational, Fleshly, Carnal, Human, after mens Traditions, making voyd the Commandements of God through her Traditions, thus she goeth a whoring after her own inventions; and so you have a briet discovery of the Whore of *Babylon*, which is the Mother of abominations of the earth, and is drunken with the blood of Saints, and with the blood of the Martyrs of Jesus. *Rev.* 17 5, 6. and that is and will be the cause of her Fall, and that brings mee to the second thing, even the Fall of this Whore of *Babylon*, and the manner how and by whom. And for the clearing up of this,

First, Consider that this woman sits upon a scarlet-coloured beast, full of the names of Blasphemy, which had seven heads and ten horns, *Rev.* 17. 3. now note, that five of them heads, or Kings were fain when *John* wrote the *Revelation*, and the sixt was then in being, *vers.* 9, 10. now this woman the Harlot was to sit upon the sixt head, and hath so done a long time, and so the beast that had seven heads carrieth her, and beareth her up, for the Magistrates have supported her all along, understand also, that the sixth head of the beast hath reigned ever since the writing of the *Revelation*, but now is partly strong, and partly broken, and that the sixt head is not fallen, is plain if you note well, for the seventh head when he cometh, he must continue a short space, now that head of the *Roman* Monarchy which is in being, hath continued long, even from before the birth of Christ, and this the Scripture cleareth, *Rev.* 17. 10. five are fallen, and one is, and another is not *yet come, and when hee*

cometh

contrary, hee must continue a short space; the power of the Pope and his Clergy cannot be the seventh head, for that hath continued long.

Secondly, The Whore cannot bee any of the heads of the beast, because she sits upon, *and is carried by the beast that hath seven heads, and ten horns.*

So she causeth the beast to serve her, and maketh the beasts and the Kings of the earth slaves to her, to do her will, so then the sixth head of the *Roman* power is not fallen, though it be in part, and the seventh head is now arising, which will take away the sixth, and doth, will, and must give some liberty to preach the Gospel, and to administer the Ordinances in the old way thereof, and so the Lord God will bring things to passe, for not one jot or tittle of his word shall fail, and so in the rising and reign of the seventh head, and of the ten horns, the Angel shall flye in the midst of Heaven, having the everlasting Gospel, to preach unto them that dwell on the earth, and to every Nation, and kindred, and tongue, and people, saying with a loud voice, fear God, and give glory to him, for the hour of his Judgement is come, and worship him that made Heaven and Earth, the Sea, and the fountains of waters, *Rev.* 14. 6, 7. so the Gospel and the way thereof being preached, the Nations will bee enlightened, and so God will put it into the hearts of the ten horns, or Kings, to hate the Whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire, *Rev.* 17. 14, 16. so through the preaching of the Gospel in the pure way thereof, the great Whore of *Babylon* falleth, and so the hour of her Judgement is come; and to this agreeth that in *Rev.* 14. 6, 7, 8. which sheweth, that after the Gospel is preached to the Nations, then shall follow another Angel saying, it is fallen, it is fallen, *Babylon* the great City, for she made all Nations to drink of the Wine of the wrath of her fornication, *verse* 8. much more might bee spoken to this, but let this suffice as touching what the Whore is, and her fall, the manner how, and by whom.

In the next place, note diligently what the spirit of Antichrist is, and who have that spirit; now *John* in his first Epistle, *chap.* 4. and *verse* 3. doth declare what the spirit of Antichrist is, namely, every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God, and this is that spirit of Antichrist, whereof you have heard that he should come, and even now already is in the World. Also understand, that *John* did not intend simply the Heathen that never did beleeve, nor the unbeleeving *Jews*, which never did acknowledge

knowledge Christ come in the flesh, but those have the spirit of Antichrist that went out from (the Church of Christ) *chap.* 2. 18, 19. *John* sheweth them that it is the last time, and as ye have heard that Antichrist shall come, even now are there many Antichrists, whereby wee know that it is the last time, THEY WENT OUT FROM US, &c. so that the spirit of Antichrist is that spirit that is found in them that have been enlightened, and have known the truth, and go out from the Church of Christ, and in a mystery deny Christ come in the flesh; and so *Paul* speaking of the Antichrist, or man of sin, 2 *Thes.* 2. 7, saith, the MYSTERY of iniquity doth already work, &c. and *Peter* speaking to the Saints, saith (in his second Epistle, 2. 1.) there shall be false teachers among you, who PRIVILY shall bring in damnable Heresies, even denying THE LORD THAT BOUGHT THEM, and bring upon themselves swift destruction. So the spirit of Antichrist denies Christ come in the flesh secretly, and they that have this spirit, say, Christ is come in their flesh, and so say the light within them is Christ, *when at the best it is but the light of nature*, and in many the spirit of errour, their light being become darknesse, being delivered up to strong delusion, to beleeve lyes, thinking they have Christ in them, when it is a spirit of errour, and so pervert the sense of the Scriptures, declaring the anointing, and the anointed to be all one, teaching up the Spirit of Christ, apart from the body of Christ, to be the Christ, or rather the spirit of errour in them, to be the Christ come in their flesh, and so in a very deceivable secret way, deny Christ come in the flesh, in saying he is the Christ that is within them, which is an evill spirit, so applying the Scriptures that speak of the Spirit of Christ dwelling in men, to be that evill spirit in them, so declaring that Spirit of errour in them apart from the body or flesh of Christ, to bee the Christ, and so deny Christ come in the flesh; but note well, what the Scriptures of truth saith, they declare that Jesus the Christ was slain, *Act.* 2. 22 23. chap. 3. 15. chap. 4. 10. in chap. 5. 30. *Peter* who was full of the Holy Ghost, saith, the God of our Fathers hath raised up Jesus, whom ye SLEW and HANGED on a tree; and *Paul* saith to the *Corinth.* 1 *Cor.* 15. 3, 4. first of all, I delivered unto you, that which I received how that CHRIST DYED FOR OVR SINS, according to the Scriptures, and that he was BVRIED, and that he AROSE the third day according to the Scriptures; so it is plain, that the Spirit apart from the body or flesh of Christ, is not the Christ. And therefore again note, what

Paul ſaith, 1 *Tim.* 2. 5. There is one God, and one Mediatour, BETWEEN God and man, which is the MAN Chriſt Jeſus, and *Heb.* 10. 10 ſheweth that the Hebrews were ſanctified by the offering of the BODY of Jeſus Chriſt, *verſe* 19, 20. ſeeing therefore Brethren, that by the BLOOD of Jeſus, we may be bold to enter into the holy places by the new and living way which he hath conſecrated for us, through the veil, that is, his FLESH. So that Jeſus, that was baptized of *John* in the River *Jordan*, was anointed with the oyl of gladneſſe above his fellows, *Mat.* 3. 13, 16. *Pſal.* 45. 7. ſo Jeſus the Saviour is the anointed of God, for he gave him not the Spirit by meaſure, *Joh.* 3. 34. and ſo the Spirit of the Lord reſteth and abideth upon the MAN Chriſt Jeſus, *Iſa.* 11. 2. *Jo.* 1. 32. ſo then the Spirit of God, or of Chriſt, apart from the BODY of Chriſt, is not the Chriſt.

Therefore moſt abominable is that which men ſay, that that which is in them is Chriſt, when it is a ſpirit of error, *and ſo men may ſee how through this myſtery of iniquity, men come to ſay, they are Chriſt; for conſider, if the ſpirit in ſome man be the Chriſt, what hindreth him to ſay hee is Chriſt*, and therefore ſome one preſumes to ſay hee is Chriſt; let no man miſtake mee, for I ſay that the Spirit of God doth dwell in the Saints, and that Chriſt doth dwell in their hearts by faith; but note, that faith is the ſubſtance of things hoped for, and the evidence of things not ſeen, *Heb.* 11. 1. ſo the juſt live by faith, and look for the Son of God from Heaven, whom he raiſed from the dead, even Jeſus that delivereth us from the wrath to come; but to return, ſo as to ſhew yet further who hath the ſpirit of Antichriſt, and they are ſuch as race out the Ordinances of Chriſt, which came in being, when Chriſt came in the fleſh, and ſo declare Chriſt come in the fleſh, dead, and riſen again, as baptiſm of water, and breaking of bread, which doth declare the Lords death till he comes, 1 *Cor.* 11. 26. *Rom* 6. 3, 4. *Col.* 2. 12. now there are a ſort of men which ſay, to know or acknowledge Chriſt in the practice of thoſe Ordinances, is formall, and fleſhly, and low, and carnal, and ſo reject the Counſel of God, and will not be baptized; and ſo not walking up in the Ordinances that did come in being, when Chriſt came in the fleſh and do ſo excellently declare him come in the fleſh, and are to continue until Chriſt come from Heaven, and change our vile bodies, and make them like his moſt glorious body, *Phil.* 3. 20, 21. I ſay thoſe that do ſlight and reject thoſe ordinances, and ſay they are formall, and will not practice them, have the ſpirit of

Antichrist, and do deny Christ come in the flesh, because they will not practice those ordinances that declare Christ come in the flesh, yea, more fully than the Whore, for shee hath a shew, and so a remembrance of those Ordinances, though she have changed the subject, and the manner, as aforesaid; but THESE root out the very being of them, and so deny Christ come in the flesh, and so are discovered to have the spirit of Antichrist, also those that have been inlightened, and have beleeved the Resurrection of the body, and also the eternal Judgement, and then come to question it, and deny it, and say, the Judgement day is come, have the spirit of Antichrist, for Christ being put to death in the flesh, and rising again from the dead, so bringeth in the Resurrection of the bodyes of all men, and then cometh in the eternal Judgement, according to that in *Act.* 17. 30, 31. hee hath appointed a day in the which he will judge the World in Righteousnesse, by that MAN whom he hath appointed, whereof he hath given assurance to all men, in that he hath raised him from the dead, so as by man came death, by man came also the resurrection of the dead, for as in *Adam* all dye, so in Christ shall all bee made alive, but every man in his own order, the first fruits is Christ, afterwards they that are of Christ, at his comming, 1 *Cor.* 15. 21, 22, 23. so Christ being come in the flesh, the MAN Christ Saviour, dyed and rose again, and so comes in the Resurrection, and no otherwise; therefore they that deny the Resurrection of the body, deny Christ come in the flesh, and so have the spirit of Antichrist, and therefore *John* writing to the Saints, warning them that they take heed of the Antichristian spirit, that they be not deceived, exhorteth them thus; let that therefore abide in you, which you have heard from the beginning; if that which you have heard from the beginning shall remain in you; ye also shall continue in the Son, and in the Father, 1 *Joh.* 2. 24. read also for this purpose the whole chapter. Now that which they heard from the beginning, was the beginning Word of Christ, according to that of *Paul*, 1 *Cor.* 15. 3, 4. which he delivered first of all to the *Corinthians*, that Christ dyed for our sins, according to the Scripture, &c. and the first principles of the word of God, which is the principles of the Doctrin of Christ, to wit, repentance from dead works, and of faith toward God, the Doctrin of Baptismes, and laying on of hands, and of the Resurrection of the dead, and of eternal judgement, *Heb.* 5. 12. *chap.* 6. 1, 2. now these principles of the teachings of Christ, came in being by and through Christ, being manifest in flesh, his death and Resurrection,

rection, as hath been shewed before; therefore whosoever transgresseth, and abideth not in the Doctrin of Christ, hath not God, for he denyes Christ come in the flesh; and so hee hath the spirit of Antichrist, 2 *Joh.* 6. 7, 8, 9, 10, 11, and so having in part declared what is the spirit of Antichrist, and who hath that spirit, I come now to the fourth thing, which is; that the Antichrist will bee a single person.

And for the proof of this, first, consider how the Antichrist is set out in Scripture, in the singular number, not in the plural, as the MAN of sin, 2 *Thes.* 2. 3. not men, and *Isa.* 14. 16. is this the MAN that made the earth to tremble, and did shake the Kingdomes, the SON of the morning, and SON of Perdition? not Sons, the vile person, not persons, *Dan.* 11. 21. *Isa.* 14. 12. there fell a great Star from Heaven, *Rev.* 8. 10. *chap.* 9. 1. not Stars.

Obj. This in *Isa.* 14. was fulfilled in *Nebuchadnezzar* King of *Babel* of *Chaldee*. Answer, That cannot be, for after this power that is there spoken of is slain, the whole World is at rest, and is quiet, they sing for joy, yea the Firre-trees rejoyce at thee, and the Cedars of *Lebanon*, saying, Since thou art layd down, no feller is come up against us, *vers.* 7, 8. now the World did not injoy such a rest as is there spoken of, so as that no Feller came up against the people of God no more, for since the time of *Nebuchadnezzar*, and that Monarchies fall, there hath come up many fellers, or destroyers of the *Jews*, and the beleeving *Gentiles*, as is clear, that *Antiochus*, and the *Romans* against the *Jews*, and the Whore of *Babylon* against the Christians; and again, the Apostle in 2 *Thess.* 2. takes up the same words in substance, and applies them to the Man of Sin, which is the Antichrist, therefore that in *Isaiah* cannot be fulfilled in *Nebuchadnezzar*; for this compare *Isa.* 14. 13, 14. with 2 *Thess.* 2. 4. though he might be a type of Antichrist.

2 It appears that the Antichrist will bee but one man (though many have his Spirit) because it will suit best with his way of delusion, for he will pretend he is the very Christ, and will cause fire to come down from heaven on earth, in the sight of men, *Rev.* 13. 13. and so he will indeavour to imitate Christ in all things: for as the Lord Christ shall be revealed from heaven with his mighty Angels in flaming fire, taking vengeance on them that know not God, and that OBEY not the Gospel of our Lord Jesus Christ; so the Antichrist will make fire come down from heaven in the sight of men; so he will endeavour to make all the Scriptures that speak of Christs

coming

coming, and of his reign, to meet upon him; So his coming will be after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they receive not the love of the truth, that they might be saved, 2 *Thess.* 2. 9, 10. so as there is the MAN Jesus, the Christ the Son of the living God, which came in his Fathers Name, *Mat.* 16. 16. *Joh.* 5. 43. without sin, 1 *Pet.* 2. 22. so there will be the MAN of Sin, the Antichrist, which will come in his own name, and profess to be the Christ, but will be directly an enemy against Christ and his people.

And so I come to the Fifth thing, which is the manner of Antichrists rising, and by what means; for the clearing up of this, First, consider, that the Gospel, and the way thereof, is to be purely preached, and the Ordinances rightly administred, and so the Angel is to fly in the midst of Heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every Nation, and Kindred, and Tongue, and People, *Rev.* 14. 6. and so the Gospel being preached to the Nations, and the Ordinances administred in the good old way, according to the Scriptures, men come to be inlightned, as many are in these Nations, where the Kingly power is fallen that did support the Whore, and would not give Liberty of Conscience, so I say, as the Gospel comes to be ministred, in the old way thereof, men come to bee inlightned, the power of the Whore falleth, and men slighting, and rejecting the truth, and also many of them that do receive and obey the truth, fall and depart from the Faith, and so receiving not the love of the truth that they might be saved; for this cause God doth, and will send them strong delusion, that they should beleeve a lye, 2 *Thess.* 2. 10, 11. and so are given up to the Spirit of Antichrist; and so as the Apostle *Paul* sheweth, that the day of Christs coming shall not come, except there come a falling away first, and that Man of Sin be revealed, the Son of perdition, 2 *Thess.* 1. 7. 8. *chap.* 2, 3. and so the Spirit speaking expressly, that in latter times some shall depart from the faith, giving heed to seducing Spirits, and Doctrins of Devils, speaking Lyes in Hypocrisie, having their Conscience seared with a hot Iron, forbidding to marry, &c. as in 1 *Tim.* 4. 1, 2, 3. and the Apostle *Peter* writing to the Saints, in his Second *Epist. chap.* 2. 1, 2. sheweth, that there shall be false Teachers among you, who privily shall bring in damnable Heresies, even denying the Lord that bought them, and bring upon themselves swift destruction, and many shall follow their

pernic-

pernicious wicked ways, by reason of whom the way of truth shall be evil spoken of; and *chap.* 3. 3, 4. he saith, that there should be Scoffers, walking after their own lusts, saying, Where is the promise of his coming, &c? and so men transgressing, and abiding not in the Doctrin of Christ, fall from the faith of the Gospel, and so the Spirit of God departeth from them, and an evil spirit is sent unto them, which is the spirit of Antichrist, so out from them that thus fall away, and go out from the Church, 1 *Joh.* 2. 19. and so separate themselves, sensual, having not the Spirit, as *Jude* hath it, *verse* 19. and also from them that have been enlightened and have neglected to walk up in truth, and so reject the Counsel of God, as the Pharisees and Lawyers did, *Luk.* 7. 30. so I say from them that so fall away, and neglect to hear and obey the Gospel, from them ariseth the Antichrist, or man of sin.

Again, the sixth head of the *Roman* Monarchy, which is the Imperiall, or kingly power, hath and doth by the guidance of the Pope and the Nationall Ministry (which rides upon the beast, as hath been shewed) alwaies persecuted men for their consciences, and so hath let and hindred the Gospel from being preached, and the Ordinances from being rightly administred, and so the light of truth was exceedingly kept back, and but few received it, and them that did receive it, she persecuted, some she put to death, others she banished, or caused to flye into strange Countries, and into howling Wildernesses, others imprisoned and fined, and so she cometh to be drunken with the blood of Saints, and with the blood of the Martyrs of Jesus, and so the Gospel could not be declared in the pure way thereof, to every Nation, Kindred, Tongue, and People, *Rev.* 14, 6. and so also, if any did arise that had the spirit of Antichrist, shee took off him also, and so shee pluckt up much Wheat, and Tares also, contrary to that of *Matth.* 13. 29, 30. let both grow together until Harvest, and so forth: So the sixth head of the *Roman* Monarchy being rid upon, and guided by the Whore, did let the Gospel from being preached, and the Antichrist from rising, and so I think that the sixth head did hinder the coming in of the man of sin in the Apostle *Pauls* time, for the Emperours being Heathens then, persecuted the Saints, and so that sixth head supporting and carrying the Whore also, so as that it did let, and will let, until it bee taken out of the way, 2 *Thes.* 2. 6, 7. but now the sixth head being in part taken away, and the seventh head arising, hee giving

some liberty of conscience, the Gospel is preached, and truth appears, and many receive the knowledge of it, and obey it, and many fall away from it, and so the spirit of Antichrist ariseth, and so the seventh head of the *Roman* Beast shall take away the sixth head, and shall continue a short space, *Rev.* 17. 10. and so the ten hornes also shall arise in one hour with the Beast that was, and is not, even hee is the eight, and is of the seventh; or is one of the seventh, *verse* 11, 12. and so is the little horn that *Daniel* speaks of, *chap.* 7. 11, 24, 25. and the last power or Beast, the Antichrist, the man of sin, and so the seventh head and ten horns, or Kings giving liberty, the Servants of God sound forth the truth as it is in Jesus, ministring in the Gospel glad tidings of the Kingdome to the Nations, men come to know the truth, and so are enlightened with it, and so many may come to shine as stars, and yet fall away as the Antichrist, or man of sin, himself will be some notable man shining as a star for a time, yet afterward falling from the truth, according to that in *Rev.* 8. 10, 11. the third Angel sounded, and there fell a great Star from Heaven, burning as it were a Lamp, and it fell upon the third part of the Rivers, and upon the fountains of waters and the name of the Star is called Wormwood, and the third part of the waters became Wormwood, and many men dyed of the waters, because they were made bitter. So the man of sin falls from the truth, or true Church, as a great Star from Heaven burning like a Lamp, through Satans transforming himself as into an Angel of light, and so fals upon the Rivers, and fountains of waters so that hee maketh them bitter; so that the sweet promises of the Gospel, and way of Christ, in which men shall bee made partakers of the Waters of life, and so made glad in the City of God; are so made bitter like Wormwood, changing the taste of them; so that many men dye of those waters, according to that of *Jude* 12. twice dead, plucked up by the roots; and thus hee causeth men to fall, so that the third part of the Sun is smitten, and the third part of the Moon, and the third part of the Stars, so as a third part of them is darkened, and the day shone not for a third part of it, nor the night likewise, *Rev.* 8. 12. the Sun is here compared to the Church, because the Church or Saints through Christ are said to be the light of the World, *Matth.* 5. 14. and so *Jacob* who is called *Israel* according to *Josephs* dream, is compared to the Sun, *Gen.* 37. 9, 10. the Moon I take to bee the World, or the Whore, the false Church, which hath her light from the true Church, as the

Moon

Moon hath her light from the Sun; the Stars are the eminent teachers in the Churches, *Rev.* 1. 20. and this in the eight chapter before spoken of, is an allegory, because the waters are said to become Wormwood, and yet men drink of them, which cannot be, if they were made Wormwood, therefore it is allegoricall, that the Word of the Gospel in the ministration of the Prophets, is compared to water, look *Ezek.* 34. 18, 19. *Isa.* 55. 1. *Rev.* 22. 17. so then a many of the Church will fall from the faith, and the Stars, the elder or chief teachers also, and many of the World or false Church that shall be enlightened, and will not obey, shall bee darkened, and so shall lose that light they have, and so shall be given up to gross darkness, and so after a great falling away from the truth; SO the man of sin, the Antichrist is revealed, and getteth the power and rule by flatteries; after the working of Satan, with all power, and signes, and lying wonders, and with all deceivablenesse of unrighteousnes, and SO oppoſeth and exalteth himself above all that is called God, or is worshipped, so that HE as God, sitteth in the Temple of God, shewing himself that he is God, *Dan.* 11. 21, 2 *Thes.* 2. 3, 4, 9, 10. and so I come to the sixth particular, which is, some of the great things that the man of sin will do.

Which in the first place take what *Daniel* saith of him, setting him out by a little horn, *chap.* 7, 8. 11, 24. 25. he saith that he shall subdue three Kings, and he shall speak GREAT words against the most high, and shall wear out the Saints of the most high, and think to change times and laws, and they shall bee given into his hand, untill a time, and times, and the dividing of times, and so he shall reign in full power, three years and a half, for time, is taken for one year, and times, two years, and half a time, is half a year, as in *Dan.* 4. 25. some translation reads for seven times, seven years, and so the woman cloathed with the Sun that flyes from him into the wilderness and is there three years and a half, *Rev.* 12. 1. 14. so he shall persecute the Saints of the most high, *vers.* 11. 17. and the false Prophet causeth the first Beast whose deadly wound was healed, to be worshipped, and he doth great wonders, so that he maketh fire to come down from Heaven on the earth, in the sight of men, and deceiveth them that dwell on the earth, by means of those miracles, which he shall have power to do in the sight of the Beast, saying, to them that dwell on the earth, that they should make an image to the Beast which had the wound by a sword, and did live, and he had power

to give life, or breath to the Image of the Beast, that the Image of the Beast should both speak, and cause that as many as would not worship the Image of the Beast, should be killed, and he causeth all both small and great, rich and poor, free and bond, to give a mark in their right hands, or in their foreheads, and that no man might buy or sell, save hee that had the mark, or the name of the Beast, or the number of his name, *Rev.* 13. 11, to 18. so the Beast that had a wound with a sword, that is, one of his seven heads was slain to death, yet ye having another, which is of the Seven, or one of the seven, and is the eight, and so liveth; and so it is the Beast that was, and is not, and yet is, and so the false Prophets shall by miracles, cause the World to worship the Beast, the man of sin, the Antichrist as God sitting in the Temple of God, shewing himself that he is God, 2 *Thes.* 2. 4. and cause as many as will not worship the Beast or his Image to bee killed, and so the fallen Star before mentioned which is the Beast, the Antichrist ascendeth out of the bottomless Pit, the key of the bottomless Pit being given him, he openeth the bottomless Pit, and then ariseth a smoak out of the Pit, as the smoak of a great furnace, and the Sun, and the air will be darkened, by reason of the smoak of the Pit, *Rev.* 11. 7. *chap.* 9. 1, 2. and neer the end of his reign, when the sixth viall is poured, or pouring out, then shall come three unclean spirits like frogs out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the false Prophet, for they are the spirits of Devils, working miracles, which go forth unto the Kings of the earth, and of the whole World, to gather them to battel of that great day of God Almighty; and hee gathered them together to a place called in the Hebrew tongue, *Armageddon*, *Rev.* 16. 12, 13, 14, 16. which is into the Land of *Canaan*, according to *Joel* 3. 9, 10, 11, 12, 13, 14. Multitudes, Multitudes in the Valley of Decision, or threshing, for the day of the Lord is neer in the valley of decision, and so I come to the seventh particular, which is, the fall of the Beast, or man of sin, and when, and by whom.

Now *Paul* saith, that the Lord will consume him with the Spirit of his mouth, and shall destroy him with the brightnesse of his comming, 2 *Thes.* 2. 8. so when the enemy shall come in as a flood, the Spirit of the Lord shall lift up a standard against him, *Isa.* 59. 19. and so when the Lord himself shall descend from Heaven, with ten thousand of his Saints, to execute Judgement upon all, and to convince all that are ungodly among them, of all their ungodly deeds,

and

and of their hard speeches, which ungodly sinners have spoken against him, *Jud.* 15. then the Sun and the Moon shall bee darkened, and the Stars shall withdraw their shining, the Lord also shall roar out of *Sion*, and utter his voice from *Jerusalem*, and the Heavens and the earth shall SHAKE, but the Lord will be the hope of his people, and the strength of the Children of *Israel*, Joel 3. 15, 16. and in that day will the Lord make *Jerusalem* a burdensome stone for all People, all that burden themselves with it, shall bee cut in peeces, though all the people of the EARTH bee gathered together against it, *Zech.* 12. 1, 2, 3, 4. then the Lord Jesus (that DYED and ROSE again) himself shall descend from Heaven with a shout, and with the voice of the Arch-Angel, and with the Trumpe of God, and the dead in Christ shall arise first, then wee which are alive and remain, shall bee caught up together with them in the clouds, to meet the Lord in the air, and so shall wee ever bee with the Lord, 1 *Thes.* 4. 14, 15, 16, 17. and so as *Zechary* hath it, the Lord my God shall come, and all the Saints with him, *chap.* 14. 5. and then the ten horns which received power as Kings in one hour with the Beast, the man of sin; THESE have one mind, and shall give their power and strength unto the Beast. THESE shall make war with the Lamb, and the Lamb shall overcome them, for hee is LORD OF LORDS, and KING OF KINGS, and they that are with him are called, and chosen, and faithfull. and so according to *Rev.* 19. the Lord Jesus the KING OF KINGS, and LORD OF LORDS, with his armies which were in Heaven, following him upon white horses, cloathed in fine linnen, white and clean, descends from Heaven against the Beast, the man of sin, and the Kings of the earth, and their armies gathered together to make war against him that sate on the horse, the MAN Christ, and against his armies, and the Beast was taken, and with him the false Prophet that wrought miracles before him, with which hee deceived them that had received the marke of the Beast, and them that worshipped his Image; these both were cast alive into a lake of fire burning with brimstone, and the remnant were slain with the sword of him that sate upon the horse, which sword proceeded out of his mouth, and all fowles were filled with their flesh, so the Beast, the Antichrist, the man of sin, and the false Prophet which did work miracles before him, shall bee taken alive, and cast into a lake of fire, burning with brimstone, and so *Tophet* is ordained of old, yea, for the King it

is prepared, hee hath made it deep and large, the pile thereof is fire and much wood, the breath of the Lord like a ſtream of brimſtone doth kindle it, *Iſa.* 30. 33. and ſo as men are threatned in *Rev.* 14. 9, 10. that if they worſhip the Beaſt, or his Image, and receive his mark in their foreheads, or in their hand, the ſame ſhall drink of the Wine of the wrath of God, which is poured out without mixture, into the cup of his indignation, and hee ſhall bee tormented with fire and brimſtone, in the preſence of the holy Angels, and in the preſence of the Lamb. SO it ſhall come to paſs when the Lord Jeſus ſhall appear; and therefore take the 11 *verſe*, and the ſmoak of their torment aſcendeth up for ever and ever, and they have no reſt day nor night, who worſhip the Beaſt and his Image, and whoſoever receiveth the mark of his name, for this purpoſe, read *Iſa.* 14. 8, 19. and *cha.* 66. 24. *Ezek.* 38. 22, 23. THUS the Lord will magnifie himſelf, and ſanctifie himſelf, and hee will bee known in the yes of many nations, and they ſhall know that he is THE LORD, nd then in that day ſhall his Servants ſay THIS IS THE LORD WE HAVE WAITED FOR HIM, WE WILL BE GLAD IN HIS SALVATION, *Iſa.* 25. 9.

So then you may ſee that the Whore is not the Antichriſt that the Scripture ſpeaks of, for the Whore is ſet out in Scripture thus: *As a Woman a Harlot, A falſe Church, As a Queen, the Mother of Harlots, And abominations of the earth*; The Antichriſt is ſet out thus: *A Man of Sin, The man that did ſhake Kingdoms, The Son of the Morning, The Son of Perdition.*

2 The Sixth Head of the *Roman* Beaſt carryeth the Harlot, but the Antichriſt, the Man of Sin is the eighth and laſt Beaſt, as hath been ſhewed. 3 The Whore confeſſeth Chriſt come in the Fleſh, and hath a ſhew, and remembrance of his Ordinances, though ſhee have changed the ſubject and the manner; but the Antichriſt denies Chriſt come in the Fleſh, and his Ordinances that declare him come in the Fleſh, as it hath been ſhewed. 4 The Woman, the Harlot, and her Members that do worſhip according to her Traditions, and inventions, have ſpace given them to repent, and many do repent; but they that do worſhip the Beaſt, the Antichriſt, or receive his Mark in their right hand, or in their fore-head, they cannot repent, they muſt drink of the wine of the Wrath of God, &c. as it is, *Revel.* 14. 9, 10. and alſo in chap. 16. they repented not of their deeds, verſ. 11. note that the firſt Vial is poured out upon the earth, and the

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men that had the mark of the Beast, and worshipped his Image, are plagued; therefore none of the Vials are poured out until the Antichrist reigneth, verſ. 1, 2, 5. The Ten Horns hate the Whore, and deſtroy her, and make her deſolate, *Rev.* 17. 16. but the Antichriſt is taken alive, when the Lord cometh, and puniſhed with everlaſting deſtruction from the preſence of the Lord, in a Lake of fire, 2 *Theſ.* 1. 9. and *Rev.* 19. 20. And ſo to draw to a concluſion, I do deſire all men to take heed to the Scriptures of the Prophets and Apoſtles, for they are able to make men wiſe unto Salvation and if men ſpeak not according to the Law and Teſtament, it is becauſe they have no light in them, *Iſa.* 8. 20. O give heed to the moſt ſure word of the Prophets, as unto a light ſhining in a dark place, until the Day of Chriſt dawn, and the day ſtar ariſe in your hearts, noting diligently all things that are ſpoken of; that muſt come to paſs, for when the ſigns concerning Chriſts coming are come to paſs, the day of Chriſts perſonal appearing will dawn.

Secondly, Is there ſuch a ſpirit of deluſion among men, wherein is a myſtery of iniquity? then let all take heed, that they ſeek the Lord while he may be found, and to kiſs the Son leaſt he be angry, and yee periſh in the way. O do not neglect to read, and know, and ſearch the Scriptures, and walk up in that you do know; bee not deceived, God will not be mocked; what a man ſoweth that ſhall he reap, for he that ſoweth to the fleſh, ſhall of the fleſh reap corruption, but he that ſoweth to the Spirit, ſhall of the Spirit reap life everlaſting, *Gal.* 6. 7, 8.

Thirdly, Is it ſo that God doth, and will give up men to a ſpirit of deluſion, that they ſhould beleeve a Lye, that they all might be damned who beleeved not the truth, but had pleaſure in unrighteouſneſs? then be exhorted from hence to forſake all unrighteous ways in converſation, and all whoriſh inventions of men in point of Worſhip, for if *Moſes* Law be aboliſhed, which was given to him by the Lord, let no man think that he ſhall be excuſed, if he worſhip according to mens inventions.

Fourthly, Let all the Saints conſider, and lay to heart what hath been ſpoken, and ſearch the Scriptures, that they may be informed what is to come to paſs, and ſo according to Chriſts exhortation, in *Luke* 21. 36. watch yee therefore, and pray always, that yee may be accounted worthy to eſcape all theſe things that ſhall come to paſs, and to ſtand before the Son of Man; O give all diligence to adde to

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your faith vertue, and to vertue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness love, let these things be in you and abound, give diligence to make your calling and election sure, be not weary of well-doing, for you shall reap in due time if you faint not; grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ; to him be glory both now and for ever, So be it.

FINIS.